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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE BOYHOOD OF JESUS RECONSTRUCTED FROM HIS MANHOOD

Submitted by

Earl Raitt

(A.B., Nebraska Wesleyan University, 1925)

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the degree of Master of Arts

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1. The first of the three main parts of the book is devoted to a general survey of the history of the subject. This part is divided into three chapters, each of which deals with a different aspect of the history. The second part of the book is devoted to a detailed study of the various theories and methods which have been proposed for the solution of the problem. This part is divided into four chapters, each of which deals with a different theory or method. The third part of the book is devoted to a critical examination of the various theories and methods which have been proposed. This part is divided into five chapters, each of which deals with a different theory or method.

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INTRODUCTION

A. WHAT THIS THESIS WILL ATTEMPT TO DO.

What kind of a boy was Jesus? There is an increasing desire in the present day to make some attempt to probe into the boyhood of Jesus. This is difficult because of the fact that records of his boyhood are scanty, and those that we do have are apt to be more legendary than true. Probably those who wrote the gospel records were not greatly concerned about the early life of Jesus. Their main concern was with his ministry, his death and his resurrection. After the establishment of the Christian Church Christians became interested in the boyhood of the Master. Fanciful tales of his boyhood and early life sprang up like weeds. With the passing of the centuries that interest has not decreased. With the advent of modern Biblical interpretation, and with a renewed interest in the study of human nature, due to the development of psychology, new interest has developed in the study of the life of Jesus. This new interest, with the aid of modern scholarship, has probed back into the boyhood of Jesus.

It is the purpose of this thesis to make an attempt

CHAPTER I

The first part of the book is devoted to a general survey of the history of the world, from the beginning of time to the present day. The author discusses the various stages of human civilization, from the earliest times to the modern era. He also touches upon the different cultures and religions that have shaped the world as we know it today.

In the second part, the author delves into the details of the various civilizations that have flourished throughout history. He examines the political, social, and economic structures of these societies, as well as their contributions to art, science, and literature. This section provides a comprehensive overview of the human experience across different time periods and geographical locations.

The third part of the book focuses on the modern world, discussing the challenges and opportunities that arise from technological advancements and globalization. The author explores the impact of these changes on society and offers insights into how we can navigate the complexities of the 21st century. He concludes by reflecting on the future of humanity and the role of each individual in shaping that future.

to reconstruct the boyhood of Jesus. Our main concern will be to show, so far as possible, the moral and religious development of the boy. Where did he get his idea of God, the Father? And his conception of God as a God of Love? Where did it start? How did it develop? What influences shaped, and aided the development of this conception? What part did his home life play in such development? What part did his own experience with his fellowmen play? What part did prayer play? And where did he learn to pray? How was he able to lead a sinless life? These are some of the questions that we shall ask in the development of this thesis.

Psychology should be able to help us answer these, and other, questions. Some there are who hesitate to make any attempt to discover the inner life of Jesus through the use of psychology. They have a feeling that to do so is sacrilegious. No apology is made for bringing out knowledge of psychology to bear upon solving problems that confront us in the study of the life of Jesus. If such use be made reverently and in the true spirit of humility only good can result from it.

B. AN ADMISSION: AN UNFATHOMABLE ELEMENT IN THE LIFE OF JESUS.

But someone is sure to come forward with the criticism that we cannot discover the depths of Jesus' inner

life and personality by any methods of psychology. It is readily ^{agreed} that we cannot discover all that we should like to know about Jesus by any tools of psychology, but does this mean that we cannot discover something about him? It is our contention that great light can be thrown on the problem of the boyhood by the proper use of psychological method.

However, there is a very real point to the objection that will be made by some, that the secret of Jesus' life is beyond our understanding. There is a proper reticence here with which we should hold ourselves in check. There is something in the life of Jesus that cannot be fathomed. He did have an unique element that baffles explanation. In the sense that he has revealed God to us more fully than has any other man, and perhaps in a deeper sense, too, Jesus was the Only Son of God.

However, every personality is, in some sense, unique. No two personalities are alike. The thing which has just been said of Jesus could, in a similar way, be said of every person, that is, that there is an unknowable element in every personality. And so we must insist again that, though we cannot go all the way in fathoming the depths of the inner life of Jesus we can go part of the way.

Robertson, in quoting from Harnack and commenting upon the quotation expresses well the point that has been

advanced here (I). Harnack has been discussing the self-consciousness of Jesus. "'How Jesus Himself attained to this consciousness is His secret, and no psychology can fathom it.' Doubtless this word of Harnack's is profoundly true!"(says Robertson). "But must we wholly acquiesce when he adds: 'here ALL enquiry must come to a stand-still'?.....

'It was given to Jesus immediately, like the sense of His own personality, and He does not say how it came to Him, or how He explained it to himself.' Again we agree,"(says Robertson). "But must we be hushed into consent, when this writer further says, 'This consciousness by its very nature does not admit analysis'? ". It is quite true that there is little of introspection in the utterances of Jesus, as Robertson suggests, but he goes on to show that there are "echoes-caught indeed obliquely-in the Master's words, when He stoops to direct us the way to meet with the Father in secret" that give us an insight into the nature and personality of the Master.

And if there are "echoes" in the words of Jesus that let the light through on the matter of the self-consciousness of his life, then there must be "echoes" that will let the light through on many other phases of his life. This leads us up to the next consideration, that of method.

(I)Robertson, The Spiritual Pilgrimage of Jesus, p.50.

C. THE METHOD TO BE USED IN THIS PAPER

The method to be used in reconstructing the boyhood of Jesus is based upon the assumption that "the boy is father of the man". What we see in the life of the man must be the natural and normal climax of a long and slow development. In agreement with this line of thought Ramsay has said, "There is in man the spark of the Divine nature. We know that, because we see it in Jesus. He was a man, who by thought, by work, by self-denial, by superiority to all the temptations that tried Him, grew to perfect consciousness of His Divine nature, His mission and His sonship of God. Human limitations gradually fell away from Him, and in the process of His education 'He increased in favor with God and man'"(I).

It might be argued, of course, that it was not until the baptismal experience that Jesus seriously began to think about living the kind of a life that is recorded for us in the gospels. But ^{it} is very much more difficult to see how Jesus could have ^{come to} such a deep insight into the nature of man and the nature of God in a short period of a few months, or even two or three years, than it is to understand this insight being the result of a life-long development. It would have been little short of supernatural and superhuman for him to have developed such an insight in so short a time.

(I) "The Education of Christ". p. 132.

Some scholars of the past have thought that Jesus did have his insight into human nature and into the nature of God given to him in a supernatural way, in a way not possible for any other man to receive a similar insight. But this is not in harmony with modern scholarship.

Again, the criticism might come that, in attempting to reconstruct the ~~boy~~hood of Jesus from our knowledge of his manhood, we are using a great deal of speculation, that, in fact, we are basing our reconstruction entirely upon speculation. But is this really a criticism? It is freely admitted that a great deal of speculation must be used in such a reconstruction, but is not such speculation valid? Is it not the most reasonable thing in the world to feel that in the boy we catch glimpses of the man? Turn this about, now, and ask the question whether in the man we cannot look back into the life of the boy?

It will be seen, by what has been said, that this thesis will be based upon the assumption that Jesus grew and developed like any other boy does. He was subject to the same laws of mind and body. He "grew in wisdom and stature and ~~in~~ favor with God and man"⁽¹⁾. His was a natural, normal and a human life, subject to the same laws of psychology that any other human life is. And his life was one of continual unfoldment. In his youth he was directed toward the fulfilment of man-

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hood. It was not necessary for him to right-about-face at any period in his development. He had no conversion experience following a sinful life. His life was like the blooming of a rose, a gradual unfolding into a sweeter fragrance and beauty. This is the assumption and the method of this thesis, then, that in the full sense of the phrase, in the life of Jesus, "the boy was father of the man". We shall study the life of the man, then, and draw, what we believe to be, reasonable implications of his boyhood.

I. WHAT JESUS, IN HIS BOYHOOD, WAS NOT:

APOCRYPHAL AND LEGENDARY STORIES OF THE BOYHOOD OF JESUS

Any insight into truth is greatly helped by using contrasts. So, in the study of the boyhood of Jesus, it will be helpful if we can see what he was not. By comparing what he was not with what he was we shall be better able to look deeply into his life. In suggesting what Jesus was not, in his boyhood, the same method will apply as for suggesting what he was.

It has been mentioned earlier in thesis that, after the first century of Christianity, legendary and fanciful stories about Jesus came into existence. Some of these might well have been true, but, for the most part, they are overdrawn and beyond belief. Let us look at some of them for a moment.

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A. CONCERNING THE NATIVITY(I).

A great deal of material concerning the parentage and the nativity of Jesus was written in the early Christian centuries. Among other stories are the following: Joseph leaves for Bethlehem with his ~~sons~~ and Mary. On the way he is compelled to leave Mary in a cave. He goes to find a woman to minister to her. During this time even the birds are still. As the woman enters the cave a great light shines about. It gradually diminishes until the babe is born. The woman tells Salome of this strange event and when Salome demands proof her hand is made to burn as with fire as punishment for her unbelief, but the hand is restored when she touches the babe. The magi are led to the cave by a star. Later Herod tries to kill all children under two years of age. One time, as Jesus lay in his cradle, he is reported to have said to his mother, "I am Jesus, the Son of God, the Logos, whom thou hast brought forth". Such incidents as these are found in the apocryphas writings. Parallels to some of them are found in the Gospels. Some of them might have been true. But such a one as the quotation, last mentioned, is absurd in the extreme. It is impossible for us to believe that Jesus had full understanding of heaven and earth from the day he was born. This contradicts Luke's statement of a natural and normal development.

B. THE FLIGHT INTO EGYPT. (I).

Stories of miracles performed during the flight into Egypt likewise appear ridiculous in the light of a natural boyhood. There is the story that as Jesus and Mary and Joseph fled the soldiers of Herod followed them. The little company came to a man sowing wheat. Jesus sowed some of the wheat. Immediately it grew into full head and ripened. Later, in a very short time, when the soldiers came they were informed that Joseph and Mary and Jesus had passed that way but that it had been during the sowing of wheat. The soldiers, thinking that time enough had elapsed for the natural growth of wheat, turned back discouraged. The babe Jesus had saved them.

And then there are the stories of Jesus killing the dragon; and of the lion that did his bidding; and of the tree, a palm tree, that bent down to give the weary travelers food. These, and many others, Jesus is recorded to have performed during the flight into Egypt. These miracles are in strange contrast to the ones he performed in the ministry of his manhood.

C. MIRACLES PERFORMED IN HIS BOYHOOD. (2).

There are stories of Jesus lengthening a stick, and making a throne to fit that his father had made too small, and of lengthening a beam. There are stories about making animals and birds of clay and then giving them life. There

(I). Donehoo, The Apocryphal and Legendary Life of Christ, p/82-85.

1. The first part of the report.

The first part of the report is devoted to a description of the general situation of the country. It begins with a statement of the geographical position of the country, and then proceeds to a description of the climate, the soil, and the natural resources. The second part of the report is devoted to a description of the population of the country. It begins with a statement of the total population, and then proceeds to a description of the distribution of the population, the occupations of the people, and the state of the education. The third part of the report is devoted to a description of the government of the country. It begins with a statement of the form of government, and then proceeds to a description of the constitution, the executive, the legislative, and the judicial branches of the government. The fourth part of the report is devoted to a description of the economy of the country. It begins with a statement of the principal occupations of the people, and then proceeds to a description of the state of the agriculture, the commerce, and the industry. The fifth part of the report is devoted to a description of the social conditions of the country. It begins with a statement of the state of the health, and then proceeds to a description of the state of the education, the state of the morals, and the state of the public order.

The sixth part of the report is devoted to a description of the foreign relations of the country. It begins with a statement of the country's position in the world, and then proceeds to a description of the country's relations with the principal powers of the world. The seventh part of the report is devoted to a description of the progress of the country. It begins with a statement of the progress of the country in the various branches of the civilisation, and then proceeds to a description of the progress of the country in the various branches of the material progress. The eighth part of the report is devoted to a description of the prospects of the country. It begins with a statement of the prospects of the country in the various branches of the civilisation, and then proceeds to a description of the prospects of the country in the various branches of the material progress.

The ninth part of the report is devoted to a description of the conclusions of the report. It begins with a statement of the conclusions of the report, and then proceeds to a description of the recommendations of the report. The tenth part of the report is devoted to a description of the appendix. It begins with a statement of the contents of the appendix, and then proceeds to a description of the appendix itself. The appendix contains a list of the names of the persons who have been instrumental in the preparation of the report, and a list of the names of the persons who have been instrumental in the collection of the materials for the report.

The appendix also contains a list of the names of the persons who have been instrumental in the publication of the report, and a list of the names of the persons who have been instrumental in the distribution of the report.

is the story of curing a young man who had cut his foot with an ax(1).

There are stories of destructive miracles. There is the record of Jesus striking a playmate dead for having destroyed some pools of water Jesus had dammed up. There is the story of his breaking all of the pottery in a pottery factory and then, when the owner complained, of his restoring it(2).

There is a story of a youth who, by witchcraft, had been transformed into a mule. The boy Jesus was put on the mule's back and, exerting his power, the mule became, once more, a young man (3).

D. JESUS AND HIS TEACHERS. (4)

These stories record Jesus as being sent to school against his will. Finally he went to please his parents. His first teacher was Zaccheus. Him, he put to shame in front of all his pupils by showing that he knew more than his teacher. Then Jesus was sent to Levi. He proceeded to instruct Levi as though he ^{were} only a beginner in learning. Another teacher Jesus struck dead when the teacher dared punish him. Later, because of the commotion it caused, Jesus brought him back to life. The purpose of all of these stories seems to be to prove that Jesus came into this world knowing all there was to know. He had infinite knowledge. He was God, Himself.

1. Donehoo, p.112-125. 2. Donehoo, pp.140-147.
3. H.B.D., Extra Volume, p.433. 4. Donehoo, pp.150 f.

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God had taken on the form of a man to save men. Naturally He would know from the beginning all that He had known before. But this picture of a Jesus who had infinite knowledge does not appeal to the modern mind, nor is it in harmony with his manhood as it is recorded for us. For instance, it is quite evident from the Gospel records that Jesus did not know at the beginning of his ministry that he would have to die. He did NOT know all that there was to be known. And again, why was it necessary for him to go into the wilderness to think through his mission and method of service if he knew all that there was to be known the past, the present and the future?

E. JESUS IN THE TEMPLE. (I).

Apocryphal stories record marvelous doings of Jesus in the Temple on his visit there when he was twelve years of age. His parents, returning in search of him, found him giving instruction to the doctors at the Temple. He was giving instruction to the astronomers and to the philosophers and to those skilled in the Law. They were asking him questions and he was answering them. Strange things he told them, things beyond the reach of reason; things that only he could know, because the Father had given them to him, -and he was only a boy of twelve.

F. WAS JESUS THIS KIND OF A BOY?

Assuming the validity of the method we are using it is

I. Donehoo, p. 112 f. H.B.D., Extra Volume, p. 433.

in order to ask the question, Was Jesus that kind of a boy? Most of these stories show the parents, Joseph and Mary, living in fear and adoration before the child Jesus. They show Jesus using his great powers to intervene in the natural order of God's way of doing things for no apparent purpose except the gratification of his own pleasure. They show him using his powers selfishly. They further show him using his powers in an evil way, for the purpose of revenge. If these stories were true, if Jesus were this kind of a boy, according to our test, into what kind of a man would he have grown? Was he this kind of a man? From the records in the Gospels it would appear that he was not. We find no records of his parents living in fear and adoration of him. We do not find him performing selfish miracles. "Man shall not live by bread alone", was Jesus' answer to such a temptation. We do not find him performing any miracles of revenge. We do not find him breaking God's natural way of doing things for his own pleasure, or his own gratification. "Thou shalt not tempt the Lord thy God", said Jesus when he was tempted in the wilderness.

The miracles of the Gospels, especially the Synoptic Gospels, are quite in contrast with these apocryphal stories that have been handed down to us. If these apocryphal records are true our Gospel records cannot be true. There is too great a contrast. The relation of Jesus to his parents, so far as

we have any record was a natural and normal one. He "was subject unto them" in his boyhood. True "his mother kept all these sayings in her heart", but what mother does not? Who has not heard fond mothers and fathers telling of the bright remarks of their children? Parents relive their lives in the lives of their children. And the miracles of Jesus: Jesus did not come to be a miracle-man. The story of his temptations proves that. His leaving Capernaum after his first preaching there proves it again. His miracles were only done in the face of a great human need, a need that gripped his heart. They were never done selfishly. And they were never done in revenge. Revenge was foreign to his nature. The very core of his teaching was love. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." (I). How could such a life have grown out of such a boyhood as the apocryphal gospels picture for us?

II. THE RELIGIOUS AND POLITICAL BACKGROUND OF JESUS' TIME

If Jesus was a human being and developed in a natural human way, and this is our contention, he was subject to environmental influences. He was, to a large extent, a man of his own time. Though he transcended his age, he was in a very

I. Matt. 5:44.

sense a product of his own age. This being true, it will help us to a better understanding of Jesus, and consequently to a better understanding of the boy, Jesus, to make some study of the political and religious background of his time.

A. A RICH RELIGIOUS HERITAGE.

Jesus had a rich religious heritage. The Jews were a peculiarly religious people. The whole religious history of Israel lead up with a great line of prophets and martyrs to the coming of Christ. If it can be said of Jesus that he is unique in religious history it can also be said of the Jewish race. Israel stands unique in religious history. It does seem as if they were a chosen race. This race of religionists gave to Jesus a worthy foundation upon which to build. It gave him:

I. ONE GOD.

The development of monotheistic belief had come gradually in Israel. But by the time of Jesus it had gotten firm hold. It is true that most of the Jews did not realize the implications of belief in one God. They held Jehovah to be the true God and yet denied true brotherhood as Jesus taught it. Some of the prophets, of course, did realize what One God meant. It meant that all men were brothers. The story of Jonah is centered about this truth. We find that Jesus believed in one God. It was a part of his heritage.

Jesus took this heritage of monotheism, that had filled his mind since boyhood, and built upon it a new conception of God, a conception that has revolutionized religion.

2. A CONNECTION BETWEEN RELIGION AND MORALITY.

This is another gift to the past in the life of Jesus. No other people had so closely linked morality up with religion. The prophets of old had fought against the ceremonialism of the time being used as a substitute for real religion of the heart and morality. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God," cried Micah (1). The Ten Commandments, and all that is best in the Law, shows a direct connection between morality and religion. "Who shall ascend into the hill of the Lord?...He that hath clean hands, and a pure heart", exclaims the Psalmist.(2). All of this must have made an impress upon the life of the boy, Jesus. Despite the hypocrisy of the Scribes and the Pharisees the boy must have found in his home and in the lives of many he knew and in the scriptures he read proof of this connection. And it probably early became a part of his life, for in no other life do we find the connection between religion and morality lifted to such noble heights as in the life of Jesus. His teachings and his life continually reflected it.

1. Micah 6:8.

2. Psalm 24:3,4.

3, A GREAT BODY OF RELIGIOUS LITERATURE.

This is another heritage of the past to the life of Jesus. No other religion ever gave, up to this time, such a rich amount of religious literature to any follower of the faith as the Jewish faith gave to Jesus. The Law, and the Prophets and the Psalms: here was a great storehouse of revelation and religious knowledge. It is difficult for us to grasp the significance of the religious literature of Israel in the life and development of Jesus. It undoubtedly shaped his life profoundly. We know that he was very likely a diligent student from the beginning because in his ^{early} manhood he shows such a thorough mastery of the literature of his people.

4. A SPIRITUAL INTERPRETATION OF HISTORY.

This is another great contribution of the past to Jesus. The Jews felt that Jehovah was leading them. He was their God. One of the unique things in the religion of the Israelites was that they believed that God had complete control of the events and processes of history. They gave a spiritual interpretation to the events of history. In victory or defeat, in slavery or in freedom, in national strength or in weakness, they saw the hand of God. If they were defeated, or taken captive, or broken by another power it was God's punishment. His hand was turned against them

because they had sinned. If they were victorious, and prospered, and held their freedom, God was with them. They had found favor in his eyes. Jesus, in his manhood gave evidence that he felt the Jews to be a chosen race, chosen for an unselfish purpose, of course, and for a special mission to the nations, but still a chosen race. He probably accepted in his boyhood the popular belief that the Jewish race was expecially favored of God, and that his hand guided and controlled her destiny.

5. OTHER GIFTS FROM THE PAST.

Many other ways could be enumerated in which Jesus was indebted to the past. In view of the environment in which he lived it is quite likely that he believed in the resurrection; in good and evil spirits, and in an evil power, Satan; and in the coming of the Messiah. As Jesus listened to his elders talking about the Messiah it is likely that he, too, came to look eagerly for the "acceptable" day to come. These are the important gifts of the religious heritage of Jesus. Others could be mentioned. But the only purpose here is to suggest, in a general way, that Jesus did owe a great debt to the past. He took what it gave him. He sifted the gold from the dross. And then he built on beyond what he had found; but what he found was a solid foundation.

B. THE JEWISH LAW.

In considering the religious background of Jesus' time

it is necessary to study the Jewish "law". The law was made possible through the conception of Jehovah as the one true God. On the other hand, the law was a necessary framework upon which a monetheistic conception of God was built and came to fruition in the time of Jesus, and through him.

All laws were considered to be Divine commands. As such they must be obeyed, whether they^{were} ritual, or legal, or moral, or a combination of these. Through obeying the law the Jew expected to find salvation.

The basis of the law was found in "the Books of Moses". Moses was credited with having written the first five books of the Old Testament. They were divinely inspired. He had merely written the laws of God as God had revealed them to him. After the Exile these books were made one book and called the Torah (teachings). The Torah now became the official and canonized Jewish Bible. It was the religious book of the community.

With the elevation of the Torah came the synagogue. The main purpose of the synagogue was to provide a place for the reading and interpretation of the scripture. This required interpreters. Where there was a law there must be someone to interpret the law. Thus the scribes came to be the religious authorities of the land. They were the experts in religion.

As the years and centuries passed there came to be a great body of scribal interpretation. These expositions of the scribes came to be quite as binding as the Torah itself. Thus there developed an oral teaching.

By the time of Jesus the law had become, through the interpretations of the scribes, ritualistic and legalistic. Ceremony and form, and argument about religion, had been substituted for a real religion of the heart. The moral emphasis of the prophets had largely been lost sight of and legalism held sway.

This system very likely made a deep impression upon the boy Jesus for we find him in later years upsetting the "traditions of the elders". He branded them as hypocrites. He condemned their type of religion. And in his teachings and sayings he shows himself to be thoroughly familiar with the legalistic and ritualistic interpretation of the scribes. We shall notice, in more detail later, that it was not the law of the Torah that Jesus condemned (this he came "to fulfill") but it was the scribal interpretations that he condemned. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man", said Jesus (I). Jesus must have been quite familiar with the teachings of the scribes and the Pharisees or he could not have been prepared to reject them. as he did.

I. Matt. 15:11.

C. JEWISH SECTS AND PARTIES.

Jesus as a boy was quite likely familiar with the different sects and parties of the time.

I. THE SADDUCEES.

The conflict of Judaism with Greek culture caused a very serious split in Jewish religious circles. A certain group of leaders became sympathetic, to some extent, with the new culture. These represented the worldly party among the Jews. They were known as the Sadducees. Rhees says of them (I), "They constituted the Jewish aristocracy, and held most of the wealth of the people. It was to their interest to maintain the ritual and the traditional customs, and they were proud of their Jewish heritage; of genuine interest in religion, however, they had little."

2. THE PHARISEES.

Opposed to the Sadducees were the Pharisees, the "separated". These were the ones who were devoted to the law and practiced it rigidly. It is true that they substituted worship of the Scriptures for worship of God, nevertheless, in the beginning the Pharisees were intensely earnest and devout in their attempt to live up to the law of God. The scribes were the real leaders of the Pharisees.

3. THE HERODIANS.

The Herodians were a small group of people who championed

I. Rhees, "The Life of Jesus of Nazareth", p.8.

the cause of the Herodian family. They are not mentioned outside of the New Testament and probably were not very great in numbers. In their secular spirit they were more nearly akin to the Sadducees than any other group, yet the Sadducees were hostile to Herodian claims (1).

4. THE ZEALOTS.

Under Roman rule and during the later years of Herod the Great the spirit of revolt grew. It found expression under the leadership of a reckless leader, Judas of Galilee. Judas started a revolt when the governor of Syria attempted to take a census of the Jews. This group passionately resented the control of a foreign power and eagerly awaited an opportunity to throw off the yoke. They were zealous patriots and quickly resorted to the use of armed force. They were known as the Zealots or the Cananeans. These "nationalists" awaited the coming of the Messiah but they thought of the Messiah as a great military leader who would throw off the yoke of Rome.

5. THE ESSENES.

A group of Jews called the Essenes carried the pharisaic doctrine of separateness to the extreme of asceticism. They lived apart from all society by themselves (2). Most of them lived celibate lives. They dressed in white. They

1. Rhee, "The Life of Jesus of Nazareth", p.14.

2. Rhee, p.12.

were extremely scrupulous in observing the rituals and the ceremony of the law. Some think of Jesus as an Essene but their withdrawal from society is in contradiction to his whole life as we know it.

6. THE SAMARITANS.

The Samaritans were a group of people who lived between Galilee and Judea. They were hated by the Jews. This hatred existed from the time of Ezra when the zealous Jews refused the Samaritans the privileges of worshipping in the temple at Jerusalem. The Samaritans were of impure Jewish blood. They were a ~~mixed~~ race. As a result of the attitude of the Jews under Ezra and Nehemiah the Samaritans built their own temple on Mount Gerizim (I).

7. THE PIOUS, OR THE DEVOUT.

These sects and parties which have been mentioned did not constitute the majority of the people. The common people belonged to none of them, that is, the great body of the common people did not. Most of them followed the lead of the Pharisees but they were not strict Pharisees. Many of them were indifferent to the teachings of the scribes. But many of them were deeply religious and devout and, while unable to live strictly up to all of the "burdens" imposed by the scribes, they worshiped the God of their fathers, trusting in His goodness and mercy, and waited patiently for the coming

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of the Messiah. This group of devoted Jews were not an organized group. They are not named in New Testament times. For the sake of designating them scholars have called them the Pious or the Devout. Such names as those of Simeon, Anna, Zachariah, Elizabeth, Joseph and Mary would be listed in this group. Among this group John must have found his following, and later Jesus. This was the true "remnant" of Israel.

In regard to this group and to their expectation of the coming of the Messiah Hill quotes Sanday as saying (I), "Perhaps at no time, either before or since, has there been so much aspiration, so much ardent longing for a future in which God should reign more visibly and triumphantly than even in the past. In this attitude of intense expectation culminated the preparation in history for the coming of Christ; it was in the midst of it that he came, and to it that he appealed".

8. THE PLACE OF JESUS: INFLUENCE ON HIS BOYHOOD.

Where does Jesus stand in regard to these different groups. He was neither a scribe nor a Pharisee; he criticized them severely. He was not of the worldly Sadducees; neither did he belong with the Herodians. But neither was he a Zealot, for his attitude toward Rome helped bring about his crucifixion. We have suggested that he was not an Essene. We found that he grew up in a pious home. He can be classed with the

I. Hill, "The Life of Jesus", p.43.

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Devout, and yet he transcended this group. We cannot truly say that Jesus belonged to any one of these groups. ^{he} He seemed to have been familiar with all of them. He seemed to have thought through, by the time he reach manhood, what attitude he should take toward them. He had chosen where he would stand. At least he knew enough concerning the ideals of these different groups, at the beginning of his ministry, to pass judgment upon them. It is quite probable that his wilderness experience was a time when he had to decide whether he was going to be the kind of a Messiah any of these different groups expected. His information concerning them must have been the accumulation of experiences beginning early in his boyhood.

D. THE ROMAN YOKE.

The law and the Roman yoke: these were the two great focal points of Jewish life and thought. Devotion to and obedience to the law ^{thought} were necessary for salvation. And hatred of Roman rule was considered a characteristic of a loyal Jew. Every Jewish boy was raised to manhood, during the time of Jesus, in an atmosphere of hatred toward Rome. Jesus could not help meeting this situation in his own thinking any more than he could help thinking about the law. How would he react to this hatred of Rome? How did he handle the situation? The fact that he did meet this problem is shown by different incidents of his later life. One of the temptations

in the wilderness has to do with this very problem, the problem of what kind of a Messiah he would be. It will be remembered that, according to popular expectation, the Messiah would free Israel from Rome and once again establish a political kingdom like that of David and Solomon. Jesus had to decide whether or not he would be this kind of a Messiah (1). We get another glimpse into the nature of Jesus and another insight into his attitude toward Rome in his answer to the Sadducees concerning the problem of tribute money (2). He did think through the problem of Roman rule. Is it not likely that he did a great amount of his thinking in his boyhood? One thing that we notice in his manhood is that he did not have the hatred of Rome and the Romans that characterized the average Jew. There is an interesting possibility that this attitude may have been partly shaped in his boyhood. Something may have happened in the boyhood of Jesus that helped free his heart from the current hatred of things Roman. It must be granted, however, that it would be the natural thing for Jesus, as a Jew, to hate the Romans. He grew up in that sort of an atmosphere.

No effort has been made in discussing the religious and political background of Jesus to show, to any extent, the influence of this background upon his life. The reason is that social heritage comes, not out of the air, but through the influence of home, school, church, etc. These will be discussed.

1. Matt. 4:8, 9

2. Matt. 22:15-22.

III. WHAT KIND OF A HOME DID JESUS HAVE?

ITS INFLUENCE ON HIS LIFE

In attempting to reconstruct the life, the boyhood, of Jesus the most important single phase of it is, probably, his home life. Psychologists are now telling us that we little realize how greatly a boy's life is shaped in the first few years of his life. The home leaves an impress upon the life of the child that can never be erased. Of tremendous importance, then, is the home life of Jesus. What was it like? How did it influence his life? Little is given us in the records that gives us direct information concerning the home life of Jesus. What we hold concerning it we shall have to arrive at largely thru implications and indirectly.

A. A DESCRIPTION OF THE HOME BASED UPON OUR KNOWLEDGE OF PRESENT DAY HOMES IN NAZARETH AND OUR KNOWLEDGE OF JESUS' TIME.

Stapfer has given us a good description of what the home of Jesus must have been like (I). The "house is low and square, with a court before it and a terrace on the roof. Let us enter. We are in a large room without windows, and filled with all sorts of utensils. The door is wide, and by day is always open, and the brilliant light of the Orient enters in floods. There are no tables, but there are rugs, and on the walls are hung a few garments, robes and veils... The dwelling is narrow... And this one room serves for all pur-

I. Stapfer, "Jesus Christ Before His Ministry", pp. 6-8.

poses...Here all the family sleep;they take all their meals here...The walls of this poor dwelling are not of stone,not even of brick. They are made of sun-dried clay. An outer staircase gives access to the roof, which forms a terrace, the floor of which, a mixture of chalk and sand with small pebbles and ashes, has become a sort of hardened soil which shows here and there a sparse vegetation...An inventory of Joseph's household goods would show, first of all, a carpenter's bench like our own, and its tools; a kitchen furnace with two places, a sheet of iron for roasting wheat or baking bread; a few leathern bottles, some wooden bowls, one or two earthen pitchers, some goblets and cups; and that is all. Joseph and Mary have no plates, no forks or spoons. The beds are mere pallets, rolled up every morning and placed upon an elevated plank running along the walls. A few mats and cushions upon which people squat after the oriental fashion, and a great chest, complete the furniture. During the warm season this chest holds rugs and blankets. Besides these articles Joseph and Mary possess a lamp, a bushel, a broom, and a mill". This is probably a fairly accurate description of the home of Jesus. It is based largely upon what homes in Palestine in the present day are like, and homes have not changed greatly in the last two thousand years. Scholars tell us that conditions are much the same.

B. MEMBERS OF THE FAMILY

There were Joseph, the father, and Mary, the mother. Joseph was a carpenter (1). There were four brothers and at least two sisters (2). Apparently Jesus was the oldest of the brothers and sisters (3). We see that Jesus was one of a large family. There were at least nine in the family, possibly more. This sort of a home is a very good place for a boy to grow up in for the give and take of it is one of the greatest socializing forces in the world.

C. WHAT KIND OF A HOME?: ITS INFLUENCE ON THE BOY JESUS.

Here we come to a real test of our method. Can we reconstruct the home life of Jesus from our knowledge of his manhood?

I. A POOR HOME, BUT NOT ONE OF POVERTY.

We are lead to believe that the home of Mary and Joseph was a poor one though not one of abject poverty. At the presentation of Jesus in the Temple Mary and Joseph offered a dove instead of a lamb (4). Then again, we find that the emphasis of Jesus was upon the spiritual side of life and not upon the material side of life. "Seek ye first the kingdom". Jesus was never spoiled by wealth and luxury. He must have lived in a home that was more concerned about building lives than it was about accumulating wealth.

1. Matt. 13:55. 2. Matt 12:46; 13:55,56; Mk 6:3; 3:31;
Lk 8:19; Jn 2:12; 7:3,5,10; Acts 1:14. 3. Matt. 1:25.
4. Lk 2:24.

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We do not need to suppose, however, that because Jesus lived in a poor home that he lived in a home of poverty. We are apt to overdo this matter of Jesus having come from a home where all he knew was grinding, gnawing need. Galilee was a prosperous country. Its lands were fertile. Its people were much more prosperous than the people of Judea.

2. A DEEPLY RELIGIOUS HOME IMPLIED.

One of the implications that we can surely draw from the manhood of Jesus is that he lived in a deeply religious home. That ~~his~~ parents were deeply religious and devout is implied by, and resulted in (in part):

a. A DEEP INTEREST IN RELIGIOUS THINGS IN THE LIFE OF JESUS.

It is possible, of course, that Jesus might have come from a non-religious home, but it is not very probable. Such a personality is the result of a long religious development that must have been begun in the early years of home life.

b. A DEEP LOYALTY TO THE JEWISH FAITH.

Despite the condemnation of the scribes and Pharisees by Jesus he was loyal to the Jewish faith. He, himself, tells us that he came to "fulfill" the law and the prophets (1). He was in the habit of going regularly to the synagogue (2). His condemnation of the scribes and the Pharisees was not a condemnation of the law but of the way the scribes and the Pharisees interpreted the law and the way they lived. Jesus had

1. Matt. 5:17.

2. Luke 4:16.

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no intention of organizing a new religion or of building a new church. Now it is quite natural to think that this loyalty to the Jewish faith was one which he found in his early boyhood. It was very likely as much a part of his early environment as the very air he breathed. His parents evidently were loyal to the faith and regular attendants at the synagogue

c. HIS KNOWLEDGE OF THE SCRIPTURES.

Jesus knew the scriptures well. How well, and how he used them, and what influence they had upon his life we shall suggest later. But he did know his Bible well. It is probable he got his start at home. His parents likely taught him and encouraged him in his study.

(1). LEARNING THE SHEMA.

We are supported in our belief that his knowledge of the Bible started in the home by knowledge of the general practice of the time. It was commanded by the law that parents should teach their children the law. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children" (1). This quotation is a part of the Shema (2) which every devout parent taught his children. We may be quite sure that Joseph and Mary did not neglect their duty in giving Jesus and his brothers and sisters proper instruction in the scriptures and literature of their people.

1. Deut. 6:6,7

2. Deut. 6:4-9; II:13-21; Nu. 16:37-41.

the situation of the country is such that it is not possible to have a general election at the present time. The Government is therefore unable to carry out its programme of reform. It is therefore necessary to postpone the election until a later date. The Government is therefore unable to carry out its programme of reform. It is therefore necessary to postpone the election until a later date.

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Hill quotes Josephus as saying, "Our chief ambition is to educate our children"(1). Josephus was a Jewish historian, born about 37-38 A.D., who had been trained for the priesthood. He was quite familiar with the history of the early part of the first Christian century and has given us much valuable information concerning that time (2).

(2). HEARING STORIES OF THE GREAT MEN OF THE PAST.

It is quite possible that Joseph and Mary were faithful readers of the scriptures themselves. And probably Joseph and Mary spent hours of time telling the boy Jesus, and his brothers and sisters, the stories of the heroes of old. And so, even before Jesus was old enough to start to school, his mind and heart were filled with and thrilled by the heritage that his people had given him. His deep insight into the Bible surely began at home. There the scriptures were read, the Shema was repeated, stories were told and prayers were said. And living in such an environment fired his mind with a desire to know more about the history of the chosen race. Here he found the inspiration that lead him into a deep study of the scriptures of his people as the years passed by.

d. HIS HABIT OF PRAYER.

This, too, seems to imply a religious home; and the religious atmosphere of his home resulted in his habit of prayer. Any study of the prayer life of Jesus shows that it

1. Hill, "Life of Jesus", p.61.
2. E.R.E., Vol.7, p.569.

a regular habit of his life. It was not something spasmodic. Jesus knew how to pray. It meant something in his life. One who knows how to pray does not learn how to do so in a day. It takes constant effort and practice. Is it not quite probable that Jesus was given help in learning how to pray by listening to the prayers of his father? Prayer must have been something more than mere form and ceremony, more than "vain repetitions", in the home of Jesus. What influence prayer had on the life of Jesus will be discussed more fully in a later part of this thesis under the topic, "Jesus and Nature". For it is on the mountainside and on the desert that Jesus finds the solitude that gives him the best opportunity for meditation and prayer. It is enough to suggest here that his habit of prayer may have been learned in his home, and if this is true it is another evidence of the fact that he was raised in a religious home.

e. HIS BREAK WITH THE LEGALISM OF THE PHARISEES.

This too, if read aright, must be an index of the early home training of Jesus. We need ^{to} be careful, of course, not to read too much into this. But we know that Jesus was not trained in the methods of scribal and pharisaic interpretation. That he was familiar with these methods we know, but we are also quite sure that he was not trained by the Pharisees and the scribes. Had he been he probably would never have developed

the deep insight into the scriptures which we know him to have had. Now, if his parents had been strict Pharisees it is quite clear that he ,Jesus, would have had to break in later life with their teaching..This does not seem to have been the case. We have no proof of this statement, of course. But ~~h~~his seems reasonable, that his home training was a foundation upon which he built his later conception of God and religion. Is it not probable, then, that in the home of Jesus there was a devotion to the true inner realities of religion that lead Jesus in his later years into conflict with the hypocrisy and ceremony of the Pharisees? Is it conceivable that Jesus was the only one in all Israel, at that time, that revolted against the burdens of the scribes? It is not so. The common people, while far off followers of the Pharisees, did often revolt against the burdens of the law as the scribes interpreted it.

f. HIS SINLESSNESS.

In the sinlessness of Jesus we find evidence of a religious home. No attempt will be made to prove the sinlessness of Jesus. It is not within the scope of this thesis to do so. Books have been written about it. It is here assumed that Jesus did lead a sinless life. What kind of a home could have given start to such a life? It could have been no ordinary home. And what powers did leading a sinless life let loose in

the life of Jesus?

(I) Pym, approaching the sinlessness from the point of view of a psychologist, gives us an illuminating insight into these questions. "What then," he asks, "psychologically considered, does sinlessness imply? Any man who has never sinned, any man who is perfect (let us consider this for a moment as a human possibility) has been brought through childhood with consummate tenderness and wisdom. That is the first thing. The spirit of God flowing through the heart and mind of the perfect child is hindered by no unwise suggestion coming from the best of mothers... Short of superstitious adoration, no reverence of the mother of Jesus can be too great!."

Pym suggests that the second thing that is implied is an entire control of the impulses and instincts. No primary impulse or instinct is allowed to be wrongly used; all are properly directed and controlled. He says, "Our imagination can barely grasp the driving-force of such a human personality, unmarred by the wastefulness of sin!". Is it any wonder that Jesus gripped the hearts and the minds of men living such a life? Men responded to the purity of his life.

3. FROM JOSEPH TO "GOD, THE FATHER".

We have been asking ourselves what kind of a home Jesus

I. Pym, *Psychology and the Christian Life*", pp. 117, 118.

had. We have suggested that what we know of the man Jesus implies that his boyhood home was a very religious one, and that in it he found inspiration and guidance, through precept and example, that shaped his life. If it is true that the boy is father of the man shall we be able to find in the home life of Jesus any influence that gives us hint of where he got his conception of God?

A great deal has been made of the influence of mother-Mary on the life of the boy Jesus, and rightly so, but in doing this we have neglected to give Joseph his full due. Is it not likely that Joseph played a great part in moulding the boy's character. Was he not likely an understanding and a noble father? They must have worked and played and talked together in a fine spirit of comradeship. Joseph had very likely many times taken Jesus to the top of the hill to the south and there, at the close of the day's work, told him over and over the great history of Israel. Joseph must have been a hero in the eyes of his son. And perhaps as the boy's spiritual life unfolded he might have asked himself, and perhaps his father, whether or not God himself was not like his father. Is it not quite possible that Joseph was, for Jesus, the stepping stone upon which he reached up to grasp this new and unique conception of God, that God is like a father? At least there is a deep significance in the fact that when Jesus chose a

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name with which to designate God he chose the name, Father. In all of his human experience he knew nothing that carried more meaning, that stood for fuller life and life more fully lived, than the word, Father.

But let it not be supposed that the influence of noble and pious parents will account entirely for how Jesus got his unique conception of the Fatherhood of God. "That key must be sought in the peculiar spiritual power which belonged to himself", says Wendt (1). The feeling of Sonship to God must have grown gradually, of course, but it was there at the very start of his religious life. It is probable that even in childhood Jesus had the consciousness of God as a loving Father. This was partly due to the lives of his parents, partly to that unfathomable something within his own personality that is unique.

Perhaps even more important than where he got the conception of God as a Father is the influence it had upon his life. How did this conception of God affect his life?

One thing that it did was to free his life from anxiety and worry. Jesus seems not to know, from his own experience, what it was to be the victim of needless fear and worry. Think of what it would mean to be able to live a life free from these dread monsters. Jesus trusted his Father.

Another thing that the Fatherhood conception of God

1. "The Teachings of Jesus", p. 92.

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did for Jesus was to pave the way for his call to Messiahship. Jesus discovered that such a God answered to the deepest spiritual needs of his nature. He saw that the conception of God which most men held did not satisfy them. The fact that his religion and his God answered human needs better than the older conception was in itself a call to tell others of the God who is a Father. Of course this consciousness likely developed very slowly and was probably not complete until the Baptismal experience.

4. WORKING WITH JOSEPH, THE CARPENTER: PARTNERSHIP WITH GOD.

Joseph was a carpenter. Jesus became a carpenter. Father and son worked together. The fact that his carpentering made a deep impress upon the life of Jesus is seen by his using parables and references from the trade. He speaks of building houses upon rock and sand(1). He talks about a builder reckoning the cost before building; and about the beam and the mote in the eye (2); and about the stone rejected that became the head of the corner, though this is a quotation (4).

What offering did the carpenter shop have to make to the spiritual development of Jesus? Is it possible that it gave him an insight into the partnership between man and God? Jesus and his father were partners at the carpenter bench. Day after day they worked together, father and son. It seems probable (they

1. Matt. 7:24-27; Lk 6:48.

3. Matt. 7:3-5; Lk 6:41.

2. Lk 14:28-30.

4. Ps. 118:22; Mk 12:10.

worked together in a spirit of fine comradeship. Later in life John records Jesus as saying, "My Father worketh hitherto, and I work"(1). Jesus did feel that the Father had given him a piece of work to do, even as, perhaps, Joseph had, in his boyhood, given him some task. Jesus worked in partnership with the Father.

There is a second thing that this working with Joseph might have done for Jesus. It might have taught him to do the will of the Father. Robertson says that "the primal fact about the mind of Christ is that of a will poised and set unwaveringly in the direction of God. This living strand of volition, this pure unbending intention God-wards, runs through all His thinking"(2). There is no question but what Christ's intention and decision, and the fulfilment of that decision in his life, to live up to the will of God was one of the unique phases of Jesus' life. Where had he learned such obedience? ~~Is it not quite possible that Jesus had been fully obedient to the will of his parents and through this have been taught obedience to the will of the Father?~~ The closing statement of Luke concerning his obedience to his parents after the temple scene is fitting here. "And he came down with them, and came to Nazareth, and was subject unto them" (3). Here is reflected a habit of obedience to his parents that easily became a habit of obedience to God.

1. John 5:17.

2. "The Spiritual Pilgrimage of Jesus", p.71.

3. Luke 2:51.

various countries in a spirit of friendship. Later in

the same year, when he was in the city of London,

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5. JESUS WAS DEEPLY DEVOTED TO HIS FAMILY AND HOME.

We have suggested that Jesus was deeply indebted to home influences for the spiritual and moral development of his life. In the face of this it seems difficult to imagine how anyone could claim that Jesus was not devoted to his home and family. Many have criticized Jesus for his apparent coldness toward his own family and toward home life in general. Many different passages are pointed out that his enemies claim show Jesus in a bad light (1). However there is another way of looking at these passages. In these sayings Jesus is attempting to tell his listeners of the sacrifices that are necessary to be a citizen of the kingdom of heaven. To be such a citizen means to give one's utmost to the cause. It must stand first. We must "seek first the kingdom". When Jesus talked to people about the kingdom he faced them with the most difficult things they would have to do. "Go and sell all that thou hast and give to the poor" he told the Rich Young Ruler. This was the hardest thing that Jesus could have asked him to do. No one would object to making a little sacrifice. Now the very fact that Jesus faces men with the greatest sacrifices they can make and tells them that they are not too great to make if it is for the kingdom gives us a new light on his attitude toward home. Jesus realizes that sacrificing home, if it be necessary, and being misunderstood by loved

I. Mt. 8:21 f; 10:37; Lk 9:59-62; Mk 10:29f; 3:35 etc.

ones is a most tragic sacrifice and a most difficult one. It is not, of course, always necessary, but when one has to choose between family and obedience to God then one must "hate father and mother".

Does it not seem reasonable to believe that many of the references to home and family came from the heartache of his own sacrifice? When he said, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (1), was not this a cry of his own heart-breaking experience? His (2) own family thought him mad and came to take him home. Looked at in this light, is it not because Jesus cared so much for his family and considered home the most sacred human institution that he said what he did about father and mother and son and daughter. Jesus would say then, "Obedience to God is the supreme thing in this life. Seek first His kingdom. Love of God is even more important than love of family, and this is the greatest human love for human that one can know. To have to sacrifice family for God is the greatest sacrifice that one can make, but if it comes to a choice family must be sacrificed". In the light of this kind of an interpretation Jesus must have been very devoted to his family. And this is

1. Matt. 10:35-37.

2. Matt. 12:46f.

what we would naturally expect from what has previously been said concerning the home of Jesus. When Jesus was on the cross the charge he gave to John is a very fitting illustration of his devotion to his mother. Even in this agony he thought of her. "Woman, behold thy son! Then saith he to the disciple, Behold thy mother! (1). Ah yes! Love to father and mother is of great importance. Recall Jesus' rebuke to the Pharisees when they criticized his disciples for not washing their hands. He condemned them for not honouring father and mother and taking care of them (2). But the thing that Jesus was insisting upon was that one could not best love and honour father and mother unless he loved and honoured God more.

And as in his manhood, so in his boyhood. Such manhood love and devotion to his family can only be the result of a love and devotion that came into being with the first dawning of consciousness. Here, too, "the boy is father of the man".

6. CARE OF HIS BROTHERS AND SISTERS AND MOTHER IN LATER LIFE.

The general belief is that Joseph died when Jesus was yet a young man and that upon Jesus fell the responsibility of the home. Joseph is not mentioned in the records after the incident at the Temple when Jesus was twelve. It is quite probable that this belief is true, though it cannot be proven. If it is true what influence did this have upon the life of Jesus?

I. John 19:27.
Matt. 15:1-6.

a. DEVELOPED SELF-CONFIDENCE AND INDEPENDENCE.

One thing that such an experience would do for Jesus would be to develop his self-confidence and independence. Such a responsibility deepens and steadies a man's life.

b. GAVE HIM A DEEPER INSIGHT INTO THE HEART OF GOD.

Such an experience would also give him a deeper insight into the Father heart of God. He would have to be father, now, to his brothers and sisters, as well as brother.

c. TRAINED HIM IN THOUGHT FOR OTHERS INSTEAD OF FOR SELF.

With such a responsibility upon his shoulders the challenge and the opportunity for unselfish service was great. In the upper chamber Jesus girded himself with a towel, the mark of a servant, and washed his disciples feet. Had not such a spirit of humility and service been a life-long habit? Jesus, being that kind of a man, was very likely that kind of a boy, and having the responsibility of caring for his family fall upon his shoulders intensified that spirit of humility and service

d. DEVELOPED HIS CONCERN FOR CHILDREN.

It seemed quite natural for Jesus to love children, but having the care of his own brothers and children gave him a deepened love for them that he, perhaps, would not have had otherwise. At least, it must have played some part in developing his love of and care for little children.

D.A SUMMARY STATEMENT OF HOME INFLUENCE ON THE LIFE OF JESUS.

We have covered in some detail the kind of a home we might expect Jesus to have had. The reconstruction is, of course, speculative. And it has dealt only with those phases of the home life, for the most part, that would shape the moral and spiritual development of Jesus thru his boyhood. Let us summarize briefly the contributions that his home might have made to him. But it must be remembered that these contributions are merely influences that allowed inherent capacities the chance to develop. His home gave him:

- An opportunity to develop a deeply religious nature, through:
 - A deep loyalty to the Jewish faith;
 - A beginning knowledge of the scriptures and inspiration to study more deeply;
 - A habit of prayer;
- An emphasis upon a religion of the inner life that later lead him into conflict with the hypocrisy of the Pharisees.
- Providing a stepping stone to the Fatherhood conception of God.
- And this conception:
 - Freed his life of fear and worry thru trust in the Father;
 - Paved the way for his call to the Messiahship;
 - Gave him a feeling of partnership with God;
- Developing in him the habit of obedience to God, which
 - Paved the way for his sinless conscience;
- Encouraged a deep devotion to his home and gave him a responsibility that:
 - Developed his self-confidence and independence;
 - Gave him a deeper insight into the Father heart of God;
 - Developed to a greater extent his spirit of humility and service;
 - Developed his love for little children;
 - And deepened his devotion to and his love for his home and loved ones.

This outline is not meant to be entirely logical in its headings and subheads. It is meant to be merely suggestive. Neither is it assumed that this is a complete statement of home influence upon the life of the boy, Jesus.

IV. JESUS AND NATURE

In discussing the boyhood of Jesus we should do so incompletely without suggesting the part nature played in his life. We know that he seems ^{to} have been greatly influenced by nature because in his teachings there are so many references to the things of nature. By way of introduction to this phase of Jesus' boyhood let us turn for a moment to a general statement of:

A. THE EFFECTS OF NATURE UPON HUMAN LIFE.

We do know that nature affects human life. Any number of illustrations can be found showing the influence of a flower, or a beautiful sunset, or a mountain scene, or the desert, or the plains, upon the emotional and mental and spiritual life of men. Some are more susceptible than others to nature's influence, But the moods and attitudes of all of us are shaped more or less by the weather and the landscape.

I. THE TESTIMONY OF PSYCHOLOGY.

Let us look for a moment at what psychology has to offer. Tracey gives us the findings of psychology in regard to the influence of nature on youth (I). Here is the thing he has to say in relation to the boyhood of Jesus:

I. Fredrick Tracey, "The Psychology of Adolescence", pp. 188, 189.

THE HISTORY OF THE

In the year 1776, the British government, in order to secure the peace of the colonies, passed an act which gave the colonies the right to elect their own representatives to the British Parliament. This act was a great step towards the independence of the colonies, and it was the first time that the colonies had a say in their own government.

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The act was a great step towards the independence of the colonies, and it was the first time that the colonies had a say in their own government.

"The mind of youth is strongly disposed to find spiritual meaning in, rather than apart from, the objects of nature and the events and relationships of human life...Boys and girls...are exceedingly prone to read spirituality into trees, flowers, running streams, winds and waves, and to endow these, in fancy at least, with attributes similar to those of the human spirit. This is the personification impulse of childhood, carried up to a higher level and employed in a deeper way". Tracey would seem to tell us that it is an easy thing for childhood and youth to see "through nature to God". This is the natural thing. We have said that Jesus was a natural and normal boy. We shall see soon how he, in a natural way, found God through nature.

2. THE VOICE OF THE POETS.

We find another evidence that nature makes a deep impression on the life of man in the writings of the poets. And most poets give a spiritual interpretation to nature. They, too, "find God thru nature". It is interesting to note that in a book of religious poetry, compiled by Caroline Miles Hill, there are 60 pages out of 781 pages that are classified under the heading, "God in Nature" (1). Most poets have been able to say with Edna St. Vincent Millay (2),

"God, I can push the grass apart

And lay my finger on Thy heart!"

1. "The World's Great Religious Poetry"

2. "Renascence",

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And with Tennyson,

"Flower in the crannied wall,

I pluck you out of the crannies;-

Hold you here, root and all, in my hand,

Little flower-but if I could understand

What you are, root and all, and all in all,

I should know what God and man is". (I). And when

the poet thus expresses himself he is tongue and voice for many a common man and woman, and for many a boy and girl, incapable of such expression, yet filled with the wonder of it all.

3. AN ILLUSTRATION FROM THE WESTERN RANGE.

To show that the common man is affected by his environment of nature let me quote at some length from Ramsay(2). Ramsay has quoted from a story by Owen Rhoscomyl, a story with its setting on the western ranges. It has to do with a rider of the plains. The story is the written expression of a real experience. This rider had been riding alone for two days in search of strayed horses, "and suddenly, all in the lifting of a hoof, the weird prairie had gleamed into eerie life, had dropped the veil and spoken to him; while the breeze stopped, and the sun stood still for a flash in waiting for his answer. And he, his heart in a grip of ice, the frozen flesh a-crawl with the terror upon his loosened bones,

I. "Flower in the Crannied Wall".

2. W. M. Ramsay, "The Education of Christ", pp. 9-II.

white-lipped and wide-eyed with frantic fear, uttered a yell of horror as he dashed the spurs into his panic-stricken horse, in a mad endeavor to escape from the Awful Presence that filled all earth and sky from the edge to edge of vision.

"Then, almost in the same flash, the unearthly light died out of the dim prairies...he managed to check his wild flight...It was as if his spirit stood apart from him, putting questions which he could not answer, and demanding judgment upon a problem which he dare not reason out.

"Then he remembered what this thing was which had happened. The prairie had spoken to him, as sooner or later it spoke to most men that rode it. It was a something well known amongst them, but known without words, and as by a subtle instinct, for no man who had experienced it ever spoke willingly about it afterwards. Only the man would be changed; some began to be more reckless, as if a dumb blasphemy rankled hidden in their breasts. Others, coming with greater strength perhaps to the ordeal, became quieter, looking squarely at any danger as they faced it, but continuing ahead as though quietly confident that nothing happened save as the gods ordained".

Here is a gripping story, true to a real experience in the life of the writer of the story, of the way in which the forces of nature broke their way through the conscious-

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ness of a man, speaking to him of that "Awful Presence" back of the universe, who called him to judgment. Nature speaks of God, and, in the hearts and minds of men, demands a hearing for Him who created her.

4. THE FATALISM OF THE DESERT: ITS HARSHNESS.

Instances of the influence of the desert can be seen upon the lives of individuals, and of peoples and of religions in history. Who will say that the desert did not have a great influence in shaping the life and message of John, the Baptist? There was a harsh and stern quality about his message that spoke of the rigid discipline of the desert. In like manner the desert must have had a profound influence upon the development of Muhammadanism. Ramsay is of the opinion that, "Islam, with its fatalistic acquiescence, is the growth that must spring from the desert" (I).

B. A DESCRIPTION OF GALILEE.

We have suggested that the environment of nature exercises a great deal of influence in shaping the lives of men. It influences their moods, their minds, their religion; their whole lives. Is it not also quite probable that the life of Jesus had been influenced greatly by the country surrounding Nazareth.

I. "The Education of Christ", p20.

What was this country like? Renan is speaking of the spirit of Christ in contrast with the stern rigidity of the Pharisees says, "A transforming nature contributed to form this spirit, so much less austere, less bitterly monotheistic, if I may use the word, which impressed upon all the dreams of Galilee an idyllic and charming character. The saddest country in the world is perhaps the region about Jerusalem. Galilee, on the contrary, was a country very green, and full of shade and pleasantness, the true country of the Canticle of canticles and of the songs of the well-beloved. During the two months of March and April it is a dense mass of flowers of an incomparable freshness of colors. The animals are small but extremely gentle...In no place in the world do the mountains spread out with more harmony or inspire loftier ideas...The country must have been beautiful for it abounded in springs and fruits; the large manors were shadowed with vines and fig-trees; the gardens were clumps of lemon, pomegranate and orange trees. The whole history of the birth of Christianity thus became a delightful pastoral" (1).

Humphreys (2), in speaking of the flowers of Palestine says, "All nature had burst forth and broken into bloom. It might be said that nature had exploded into bloom. Such bloom it was; such flowerings; such seas of color, whose waves were

1. "The Life of Jesus, pp. 96-98.

2. "The Unknown Years of Jesus", pp. 3, 4, 7, 8, .

billowing tints of red, yellow, purple, pink and blue". In picturing an evening scene he mentions a whole array of birds: the chaffinch, the meadow bunting, the swallow, the short-tailed swift, the chat, the red-throated dotterel, the tufted lark, the goldfinch, the blue thrush, the black red-start, the warbler, the sparrow, the cisticole.

Such a country as this must have been! Nazareth was set down amidst a circle of mountains, in a country that was hot and parched during a part of the year but blooming in gorgeous colors and bearing abundance of fruit in another part. A country with lofty inspiring mountains and beautiful valleys. It was a fitting place for the Master of men to live.

C. JESUS FINDING GOD THROUGH NATURE.

And Jesus knew well the beauties of this country in which he lived. He was an out-of-doors man. It is reasonable that he ~~wasn~~ even as much an out-of-doors boy. We know that he knew and loved all nature because his teachings and sayings are so filled with illustrations taken from nature. And his contact with nature must have influenced him greatly.

I. HIS FAMILIARITY WITH NATURE.

Let us look for a moment at what we find in his teachings that show us how familiar he was with nature. We discover that he knew and loved:

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a. THE BIRDS(1).

"Consider the ravens", he says, and, "Are not five sparrows sold for two pence?", and at another time, "The birds of the air have nests, and the foxes have holes; but the Son of man hath not where to lay his head". He must have studied them; he must have known their habits. And the thing that must have been greatly in his mind was that God fed and took care of them. They were his creatures.

b. THE FLOWERS(2).

"Consider the lilies", he said. These, too, spoke of God to him; God clothed them. Their beauty was greater than all the array of Solomon.

c. THE SKY(3).

"When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day; for the heaven is red and lowering", said Jesus to those who came seeking a sign, and he asked them whether they could not read the "signs of the times". "I beheld Satan falling as lightening from the heaven", he said once. Jesus knew the weather signs. He must have known the thrill that a storm brings, and have found gladness in the rain beating in his face.

d. THE SEA AND THE RIVERS(4)

The river Jordan he knew, and the sea he loved. He

1. Lk 12:24; 12:6; Mt. 8:20. 2. Lk 12:27.
3. Mk 16:11-13; Mt. 16:1-4; Lk 12:54-56; Lk 10:18.
4. Mk 1:16-20; Mk 2:13; 3:7; Mt. 13:47-50; Mk 6:47.

CHAPTER I. THE REVENUE, AS FAR AS THE YEAR 1800

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spent a great deal of his time by the sea. "And he went forth again by the seaside"; and again, "And Jesus and his disciples withdrew to the sea"; and, "The kingdom of heaven is like unto a net"; and he was "in the midst of the sea". Jesus must have known and loved the sea.

e. THE FIELDS (I).

Jesus was familiar with the fields and farmlands about Nazareth. He talks about a rich man that had a great crop and had to build greater barns. He talks about a "sower" that went forth to sow", and tells us that "the earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear". He talks about vines and trees and says, "By their fruits ye shall know them". He speaks of an enemy that sowed tares among the good seed of a farmer. He says the kingdom is like a grain of mustard seed. He tells us that "the harvest indeed is plentiful, but the laborers are few". He notes that the sun and the rain come to the good and the bad alike. Jesus must have lived a great deal in the fields. And as he watched the growth of the harvest he must have looked behind it to Him who gave it life, for

"There is no unbelief;

Whoever plants a seed beneath the sod

And waits to see it push away the clod-

He trusts in God" (2).

- I. Lk 12:16-21; Mt 7:16-20; Lk 8:5-8; Mk 4:26-29; Mt 13:24-30/
Mk 4:30-32; Lk 10:2; Mk 6:39; Lk 9:62.
2. Hill, "The World's Great Religious Poetry" ("There is no Unbelief"), p. 188.

f. THE MOUNTAINS(I).

We find that the mountains played a great part in the life of Jesus. Take the mountain experiences out of the life of Jesus and we should hardly have Jesus at all. Nearly all of the outstanding events of his life, at least a great many of them, were mountain experiences. Many times he went up into a mountain to pray. On a mountain at the dawn of day he chose his disciples. The Sermon of the Mount is a mountain experience. While at Jerusalem he spent many of his nights on the Mount of Olives. The Transfiguration took place on a mountain. One of the temptations was, at least symbolically, from a mountain top. From a mountain he told his disciples to "go into all the world, and make disciples of all the nations". Jesus must have been very susceptible to the elevating influence of the mountains. Jesus sought the mountain-side to meet many of the great tests and temptations of his life: one of the wilderness temptations, the transfiguration, Gethsemane, and others, and the mountains helped him conquer.

We have seen how, Jesus, in his manhood, gave evidence that he was a thoroughly out-door man. His speech betrays him. In view of this what inferences can we draw as to his boyhood and the influences of nature upon it?

I. Mk 1:12-13; Lk 6:12; Mk 3:13-19; ; 6:46; 9:2-8; 14:26

2. HIS BOYHOOD AND THE INFLUENCE OF NATURE.

If "the boy is father of the man" Jesus must have been an out-door boy. Such knowledge of the fields and the birds and the flowers and the mountains as glimmers through his nature illustrations is not gained in a day. These are illustrations gathered in boyhood ramblings. If Jesus had lived in our day he would have been a boy-scout or a pioneer.

How did he come to have such an interest in nature? Possibly his parents encouraged it. Then, again, Jewish children were raised in the out-of-doors. This gave opportunity for growth in that direction. And then, Jesus was naturally a nature-lover. He was a poet at heart. He spoke in the language of the poet. His life in the open merely gave opportunity for the thing that was already in his soul.

And what were the gifts that nature had to offer?

a. PHYSICAL VITALITY.

We know that Jesus must have had a great deal of physical vitality. I have no sympathy for the pictures of Jesus that paint him as a physical weakling. His miracles of healing could never have been performed without his having an overflowing abundance of physical health and strength. The strain of long days and weeks and months of itinerary preaching could never have been born without rugged health. His abundance of physical vitality was partly due to heredity,

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partly to a complete trust in God that freed him from worry and fear, partly to clean habits of living, but was it not not also largely due to the fact that he was an out-doors boy? In the out-of-doors, with the sun and wind to tan his face and body, and God's pure air to breath, he grew into manhood finding and living in a joyousness of health and strength.

b. A WARM, SYMPATHETIC, JOYOUS NATURE.

We have suggested, already, the effects of the desert upon John, the Baptist, and upon Islam. In contrast with that the country of Galilee was such as to encourage the development of a warm, sympathetic, and joyous nature.

c. A DEEPENING OF HIS RELIGIOUS NATURE.

This would seem the natural thing to expect. Psychology tells us that youth has a tendency to spiritualize nature. How greatly this must have been true in the life of Jesus. Building upon his home training he saw the Father caring for the birds and clothing the flowers. And out of this boyhood conviction that God cared for the flowers and the birds, even for them, grew a convincing argument against the fears and worries of men and women. Why should we worry and fear? God takes care of the birds and the flowers, and we are worth much more than they. He will surely take care of us (10). And from such contact with nature Jesus must have

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found a deepening trust in God.

d. A PLACE OF SOLITUDE FOR MEDITATION AND WORSHIP AND PRAYER.

We have suggested that the prayer habit had been formed at home, but the opportunity for the deepening of the religious life came in the solitude of the mountains and the desert. It is difficult for us to grasp the significance of periods of silence for spiritual and mental growth in the life of Jesus. In these periods his real development must have come. E. Herman (I), in her book, "Creative Prayer" has said, "If we read the biographies of the great and the wise, be they statesmen or priests, teachers or poets, Roman Catholics or Quakers, we shall find that they were men of long silences and deep ponderings". Jesus was no exception to the rule. He, too, was a man of "long silences and deep ponderings". And right here we have the secret, so far as human mind can analyze it, of the unique revelation that was made to Jesus. Did it not come to him during these periods of meditation and worship and prayer. This revelation was not a sudden one, that is, one that came without preparation. It was the result of a life-long experience. The habit of "long silences and deep ponderings" must have been one formed early in Jesus' life. In his boyhood and early youth he probably went to the desert and to the mountains to think and to meditate and pray. His teachings are the climax of years of such a life.

I. E. Herman, "Creative Prayer", p. 53.

Professor Brightman has a chapter on "Worship as Creativity", in his book, "Religious Values" (1), that gives a penetrating insight into what these solitude experiences of Jesus might have meant to him. He says that there are four steps or stages to worship: "reverent contemplation, revelation, communion, and fruition"(2). First we direct our thought and attention toward God. In doing this we prepare ourselves for a revelation from Him. When God is revealed to us we are able to commune with Him and have fellowship with Him. Such fellowship leads to a fruition of the things of the spirit: love, joy, peace, longsuffering, gentleness, faith, meekness, temperance", etc(3). Out of such worship is created new things, new ideals, new thoughts. Brightman quotes McDougal as saying, "That the human mind, in its highest flights creates new things, thinks in ways that have never been thought before seems undeniable in face of any of the great works of genius"(4). Among other things, Brightman contends that right worship creates, "perspective, a spiritual ideal, power, and a community of love". Worship gives balance to life. It helps us to look at life a little bit from the point of view of God. Perspective is the fruit of contemplation. This brings in its wake a revelation from God, a revelation of what the ideal life is. This opens the way for man and God

1. Chapter 9, "Religious Values".

2. Brightman, "R.V.", p1179.

3. Ibid, 183.

4. Ibid, 208.

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to meet, and in the meeting man finds a new power that he did not have before and could not find in his own strength. And when man finds God, the One True God, he finds that He is the God of all; all men are brothers, and children of the One True God. Thus is created a community of love. The factors that are involved in the attainment of these values are, among others, "the preparation of the soul, conflict, self-possession, the vision of God, and the will of the worshiper"(1). The will is the central thing here because it directs the searcher toward God and holds him unwaveringly toward God. Brightman says here, "In the end, the will of our total personality to cooperate with God is the key to the vision of God and to the ingress of the creative Spirit of God into human life. It is this will that disciplines the preparation of the soul, holds it steady in conflict, that is necessary to self-possession, and that seeks a vision of the God beyond ourselves" (2).

Let us see what this means for the life of Jesus. We have suggested that early in life Jesus developed the habit of obedience to God. He SET HIS WILL TOWARD GOD. We recall how Robertson held this to be the central thing about the mind of Jesus. Brightman's attitude is in harmony with this. It is the will that opens the way for a vision of God. Jesus had a will that directed him toward God. He willed his life into

1. Brightman, p. 236.

2. Ibid, 235.

complete harmony with the will of the Father, in so far as he understood the Father's will for his life. This is in essence the leading of a sinless life, always to do what you think (that) God wants you to do.

We have suggested that this will-set toward God opens the door to the vision of God. Here, what was unique in Jesus gave God the opportunity to make a unique revelation, the revelation of His Fatherhood. And in the power of that revelation Jesus found a poise and peace and a power that made him a kingly man. Here, too, lay the roots of his passion for men, his passion to serve them and to save them. His Messiah consciousness grew out of his God consciousness. It was his unique conception of God that must have been the real basis of his call to Messiahship.

Too much stress cannot be laid upon the solitude experiences of Jesus. All else takes second place to these when it comes to the matter of the things that influenced the religious development of Jesus' life. Other influences and experiences were necessary, yes, but here in solitude other influences were brought into maturity and all experiences interpreted. Here the creative genius of Jesus found opportunity to create and forge its new conception of God and of religion. In these times alone Jesus found time to make a deep study of the scriptures of his people and to meditate upon their meaning. This will be taken up later.

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B. A SUMMARY STATEMENT.

Let us sum up, briefly, this part of the thesis, Jesus and Nature. We attempted to show that nature does have a profound affect upon the life of man, especially those who live close to her. We gave illustrations from the teachings of Jesus to show that he had lived close to nature, that he was an out-doors-man, and must have been an out-doors-boy. We suggested the gifts that nature had bestowed upon the boy Jesus: first, a joyous physical vitality; second, a warm, sympathetic, joyous nature; third, a deepening of his religious life; and fourth, which really involves the second and third, an opportunity for solitude and being alone. We suggested that out of these times came the revelations of his unique contributions to humanity. Here his creative genius worked. We live in a creative world. The mind of Jesus was a creative mind in the field of religion. In the wilderness experiences of Jesus his creative mind found new truth. And the mind of the Master of men was the fruition of many many years of wilderness experiences. And Nature was his Mother.

V. THE EARLY EDUCATION OF JESUS

Let us turn now to the early education of Jesus as foundation for his later life. How do we know that he had any

education? Apparently Jesus had read widely because his knowledge of the literature and the scriptures of his people is profound. We know that he must have started his education early in life for such knowledge as his is not gained in a few months nor in a few short years.

A. BEGINNING AT HOME.

We have already discussed the beginning of his education. It began at home. He must have early learned the Shema and other passages of scripture. He was probably told, over and over again, the hero stories of his people. Even in our day, and among a people who are not nearly so religious as the Jews were, we find that boys and girls listen eagerly to the stories that are found in the Old Testament. How much more must they have appealed to Jesus. We can be sure that he knew most of them well, even before he started to school.

B. THE SYNAGOGUE SCHOOL, AND THE SABBATH SERVICE.

We know that there was a synagogue in Nazareth. Probably there was a synagogue school at the time of Jesus. If there was Jesus attended. He would start at about the age of five and continue until he was eleven or twelve years of age. At twelve or thirteen he would become a "Son of the Law." Here he would study the "law and the prophets".

But probably Jesus did not go to school very long. His methods of teaching and interpretation of the scriptures indicate that he was not long trained in the schools of the scribes and the Pharisees. He probably finished the lower synagogue school but it is very sure that he did not go on to the higher rabbinical schools. Where did he secure his education then?

A part of it came from attending the synagogue Sabbath services. These he had attended from early boyhood. Attendance at the synagogue became a fixed habit with him (I). Extensive passages of scriptures were read at these services. Passages were selected from the law and the prophets and the psalms. Jesus would have heard the law read through several times in his lifetime at Nazareth. But his insight into the scriptures was deeper than that which would be gained through the home training of Joseph and Mary, the synagogue school and the Sabbath service.

C. THE BEGINNING OF SELF-EDUCATION.

Probably at an early age Jesus began reading and studying for himself. Possibly his parents, and especially Joseph, were diligent students of the scriptures. They would be an example and an inspiration to him. The stories they would tell him would inspire him to read for himself. His deep

I. Lk 4:16.

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religious nature would cause him to read widely. Perhaps there was some scribe or Pharisee, who had not been entirely lost to legalism and hypocrisy, who encouraged this eager boy and aided him in securing the scriptures to read, for probably there were not many books in Jesus' home. Thus began the self-education of Jesus. He was self-educated, as we shall attempt to show later. In view of his profound knowledge of the scriptures it is reasonable to think that this self-education started early.

D. STUDYING HISTORY FROM THE NAZARETH HILLS.

Nazareth was very fortunately situated for a boy who wanted to study the history of his people. It was set in a hollow among the hills. It seemed withdrawn into itself. The surrounding hills seemed to suppress it. But a half-hour's walk to the south brought one to the brow of the hill and opened a view, that to one who knew Jewish history, was filled with the deepest meaning. We are transported in our imagination to the top of the hill and view the scene to the South of Nazareth as Ramsay describes it to us (I). "Before us lay the great plain of Megiddo, and opposite us from the southern edge of the plain rose the mountain-land of central Palestine. Away to the right we saw Mount Carmel, closing the valley on the west and dividing it from the plain of Sharon. On the left the eastern view was closed and the plain was narrowed

I. Ramsay, "The Education of Christ", pp49-50.

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by Mount Tabor, Mount Mored (round whose slopes lay Nain, Endor, Shunem and Jezreel) and Mount Gilboa. Nowhere, not even from the summit of the Mount of Olives, with Jerusalem before and the Dead Sea behind, has the historian or the philosophic thinker a more inspiring and impressive view than that from the brow south of Nazareth.

"To the young Jewish boy of that ancient time every corner of the great valley, every rising ground of the surrounding hills, was filled with memories of a mighty past and the lessons in patriotism and religion that they conveyed, filled too with stirring and impressive sights of the present, and suggesting visions of the future..Every name and every scene is full of meaning to him. The past history of his people lives before him as he looks around."

There is Mount Carmel where Elijah is pitted against the four hundred and fifty prophets of Baal. There is Mount Tabor where Deborah and Barak with his hill-tribe warriors and with the aid of the elements of nature defeated Sisera. All the history of the past is there to him who sees.

Now the thing that makes all of this so important in the life of Jesus is the fact that he very probably did know the history of his people well enough, and increasingly better, so that he was able to live it over in his mind as he looked to the south. He must have dreamed dreams and seen visions.

And the present would hold great things for Jesus. Here on the hill above Nazareth he would watch the Roman travellers and messengers and the caravans and the soldiers and officials going and coming. He had contact with the kingdoms of the world here.

And Jesus, as he watched, would live in the future. He knew that his people were the slaves of Rome. His people expected a Messiah to come. How soon would he come? Would he, Jesus, live to see him? And Jesus would look south toward Jerusalem and dream of the great city, and of the Temple. And near there, too, lay Bethlehem, his ancestral home. Yes, Jesus studied history from the top of the hill to the south of Nazareth. He undoubtedly went very frequently. Probably his father would frequently go with him and together they would talk,--talk of many things.

In summary let us suggest that the most important development in this section of the paper is the suggestion concerning the self-education of Jesus. The results of this probable early development in the life of Jesus are far-reaching. What the results were we shall discuss more fully in a later section dealing with "Jesus and His Bible". We turn now to a discussion of the relationship between the boy Jesus and the Temple.

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VI. JESUS AND THE TEMPLE

A. THE INCIDENT AT THE TEMPLE WHEN JESUS WAS TWELVE: INFLUENCE.

The gospel writers give us only one glimpse of the boyhood of Jesus. From the time of his return to Nazareth after his birth, with his parents, to the time of his coming to the Jordan where John was preaching we have only one picture from his life. This is the picture of Jesus talking with the doctors in the temple when he was twelve, and during what was probably his first visit to Jerusalem to attend the Passover (I).

Some scholars count this as merely a legendary story. They say that there is the same uncertainty about it that there is about the birth stories. However there is no reason, it seems to me, why this story should not be accepted as being grounded in fact. It is reasonable to think of Jesus as the kind of a boy who was interested in religious things. Even as some boys have a special interest in mechanics or in athletics or in reading or a leaning toward some specific vocation, so Jesus, we must allow, may have had, and probably had, an interest ~~interest~~ in the ~~the~~ things of religion. There is no reason why we should not think of Jesus, even at twelve, being inspired by the prophets and priests, and perhaps even having a desire and an ambition to be a leader in religion.

I. Lk 2:40-52.

THE HISTORY OF THE

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Life at adolescence changes from the self-centered to the heterocentric view of life. Adolescence stops thinking so much about self and begins to think a little more about others. "The tendency is to spiritualize, to moralize, and to think in terms of personality, of duty, and of destiny... Life's vocation, life's purpose, life's principles, and life's responsibilities begin to press upon the adolescent consciousness." (I). And a Jewish boy of twelve is at the beginning of adolescence. Oriental boys and girls mature two or three years ahead of boys and girls of the West.

So it is possible to think of this experience at the temple as a perfectly natural and normal one. Jesus had probably looked forward very eagerly to this first trip to Jerusalem, his first Passover feast. He was soon to become a "Son of the Law". This was a great experience for a Jewish boy, and it must have been an especially outstanding experience in the life of this boy who had had such a rich religious background in his home. Of course Jesus would be interested in the temple. Why, this was the very center of the Jewish religion; it was the House of God. It would be the most natural thing in the world for Jesus to linger in the temple listening to the doctors. He was eager to learn, and he must have had many questions that he would have liked to ask. Possibly some of the doctors became interested in

this interested and interesting boy. Perhaps he became a familiar sight, during these days of the Passover, to them. And perhaps they talked with him. There must have been some of them who were more interested in people than in hair-splitting discussions. What preacher, with a human heart, is not interested in his boys and girls. And Jesus talked eagerly to them. Josephus gives us a glimpse into his own life that corresponds to what we have suggested for Jesus. He says, "When I was a child and about fourteen years of age, I was commended to all by the love I had for learning; on which account the highpriests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of the Law".(1). It seems only the most natural thing that, given a boy, who was tremendously interested in religious things, and a few of the doctors, who were interested in boys, boy and doctors should somehow get together. And there is nothing abnormal in the fact that the parents of Jesus found such a scene.

Scholars have spent a great deal of time in trying to explain Jesus' answer to his parents, "Knew ye not that I must be in my Father's house?".(2). But it is natural that Jesus should have used the word, "Father", to designate God. His parents had probably taught him to call God, Father. God was considered to be the Father of the Jews. It was a

1. Hill, "The Life of Christ", p.65.
2. Lk 2:49.

name that was not entirely unfamiliar. The thing that Jesus did, in later life, with the name was what was unfamiliar to the times. He gave the word, Father, a new meaning and new significance. And it would not ^{be} unnatural for him to call the temple ~~as~~ the house of his Father. Furthermore, he knew that his parents knew that he was interested in the temple. He took it for granted that they knew his first interest was in religious things. If he were lost he supposed naturally that they would look for him at the temple. He was surprised that they did not look there for him immediately upon their return to Jerusalem. "Did you not know that I would be in my Father's house?" ^(I) he asked them. If the gospel writers attached any supernatural meaning to this answer and intended it to be a foreshadowing of Messiahship they probably read these things into the picture as the story was told them. It is not natural to suppose that Jesus this early in life knew that he was to become the Messiah.

The story was probably recounted to some of the disciples by Mary. This would be a great experience in her life as well as in the life of Jesus. It would fix itself indelibly in her mind. It is quite true that both she and the disciples may have read more meaning back into the incident, in later life, than was found in the actual experience. Nevertheless the story savors of having a basis of truth.

I. "Or about the things of my Father" is another translation of the text.

At least the story is one which we might easily believe could have been true in the life of Jesus. It is the sort of thing, knowing his manhood, that we would expect to have happened. And if it is true it gives us a deeper insight into what the boy is like. It is like a window that lets through a flood of light. Note his keen interest in religious things, and in historic religion. He was loyal to his faith. Note that, the word, Father, came easily and naturally to his lips, the word that he filled with unique meaning and significance. Note the keen mind and the deep knowledge of religious things. The doctors were "amazed at his understanding and his answers". Possibly already, yes, very probably, the mature teachings of his manhood were beginning to find expression in the speech of the boy, not fully developed, of course, but glimmerings of the future. And were the scribes and the Pharisees amazed partly because they caught in the boy's answers the beginning of a unique interpretation of the scriptures, so different from their interpretations and hair-splitting arguments? It is an interesting speculation.

What did the boy Jesus get out of the experience. We do not know, of course, but it does no harm to speculate. It must have been one of the great experiences of his life. In the first place it was a great educational experience. He discovered at first hand what he had only heard about before.

It must have been a great emotional experience, and it must have fired his imagination. Here, he came to worship the Father; the word must have taken on deeper meaning for him. Perhaps here, for the first time, consciously, and by an act of his own free will, he determined always to do the will of the Father. It would be a momentous experience, and the most important single decision that he could make, the thing upon which all else would seem to hinge. At any rate this first Jerusalem experience was a rich and fruitful one for him.

B. LATER TRIPS TO JERUSALEM.

Perhaps Jesus discovered another thing on this first trip to Jerusalem, and increasingly so in his later trips. (There must have been many later trips. Jesus must have been quite familiar with Jerusalem long before he started his ministry. His parents had gone regularly to the feasts. So Jesus would make it a regular practice. His interest in religion, his later acquaintance with Jerusalem, the family tradition: all these and other things point to the fact that Jesus was a regular attendant at the Passover, and probably other feasts. At least it was so in his later life).^(I) The thing that we want to suggest here is that from the beginning Jesus began to notice the difference between his own religion and the religion of the scribes and the Pharisees. He must have early revolted against the hypocrisy Jn. 2:3; 7:10; 10:22; 12:12.

that he found. He must have early found that there was little meat on the dry bones of ritualism and legalism. And from his early, and growing, revolt against all of this came his later stern denunciations, came "the seven woes" (1).

Bishop McConnell has given us an illuminating illustration from the life of Borden Parker Bowne that applies here (2). He says, "The old-time Methodist lived in a simplicity which was intended to be a protest against wordliness... In America the almost forced plainness became a badge of Methodist loyalty. The peril in all this was that artificial standards of Christian living could be set up, and wereset up. Borden Parker saw from his boyhood this tendency to artificiality in religious ethics. Some of his later day protests against professedly Christian standards came out of juvenile reactions against the exactness of the mechanicalized ethics which he saw working their customary havoc in the Jersey community". Bishop McConnell goes on to tell about a man who was criticized for wearing a plain pair of cotton gloves to church. It was a sin to wear any gloves at all. There is another incidence of a slander against a bishop who was said to have worn gloves during an ordination ceremony. Some said the orders were not valid. He goes on to say that "Borden Parker Bowne did more than anyone else to clarify the thinking of the Methodist church as to the central phases of religious

1. Matt. 22:13-31

2. Francis J. McConnell, "Borden Parker Bowne", p.17,18.

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experience. If he had not come from a home where inner piety was soundly taught, and from a community where in spite of such incidents as I have mentioned, the preachers effectively set forth sturdy moral and religious doctrine, and if he had not himself responded to that teaching, he would never have kept the fires of devotion to Methodism burning through all the years".

Consider for a moment what light this throws on the boyhood and life of Jesus. It seems, almost, as if we could substitute the names, Jesus, and, Judaism, for the names, Borden Parker Bowne, and, Methodism. Note the correspondence, as we have suggested it, in the early revolt against formalism. Note the steadying influence of a pious home and the life-long devotion to the early faith. Recall Jesus' denunciation of the Pharisees, "Not that which goeth into the mouth...but that which cometh out of the mouth, this defileth a man" (1). Recall his insistence that, "I came not to destroy the law or the prophets: I am come ~~not~~ to destroy but to fulfill" (2). Surely Jesus must have come to know the scribes and the Pharisees through his visits to the temple, to a large extent, and finding their teachings and their lives barren, rejected them. True, he probably found some of this at home, but Jerusalem was the great center of such legalism and ritualism as he severely condemned.

1. Matt. 15:11.

2. Matt. 5:17.

C. JESUS AS A RELIGIOUS GENIUS.

In studying the boyhood of Jesus, and particularly the Temple incident, it may give us a new insight into his life to consider him as a religious genius. In our attempt to "humanize" Jesus in this modern day we sometimes go to the extreme, making of him rather a commonplace religious leader. This is going too far. We must at least consider Jesus, it seems to me, as a religious genius. No less than a genius in religion could have given to the world the teachings and the life he gave.

If he were a genius in religious things, as we might easily believe him to be, and as we are considering him, then it would be only natural that he should show an early boyhood interest in religious things. Is it too much to suggest that even as some boys early in life show an interest along mechanical lines, or in the direction of literature, or art, or music, just so Jesus may have shown an early interest in religion?

Look at the lives of some of the geniuses in music. Was it not Beethoven that was playing the piano well at the age of five or six? At the age of twelve he was assistant-director in an orchestra and was adapting music to the resources of the company. There is Edvard Grieg, composing music before he was ten. There is Anton Rubinstein who appeared in concert at the age of nine. There is Frederick Chopin who, while yet

a boy, had written music in nearly all the styles of his complete work. Then there is Gabriel Pierne who wrote at the age of twelve his Serenade which is best known to the greatest number of music lovers. Such are the stories of the early lives of the geniuses in music. Similar stories could be told of the boyhood of geniuses in other fields.

We have no trouble in believing these stories. In view of these does it not seem reasonable that Jesus, in his early boyhood, had a peculiar interest in the things pertaining to religion? Is it not quite probable that by the age of twelve (at least it is not surely unthinkable) he was thinking deeply in regard to religious things? And when we think of Beethoven and others it might not be too much to think of Jesus discussing religion with the scribes and the Pharisees in the Temple in a very intelligent way. For my part, I do not see how we are to account for Jesus at all if we are not to allow for him having a mind and a heart and a spirit that were capable of sensing religious truth in an unusual way. The mind of a genius works in flashes. So it is with the mind of Jesus. Surely he had a genius for religious and spiritual truth. And it seems to me not unreasonable to think of his genius breaking forth early in his life.

I have several friends in the ministry who tell me that at the early age of thirteen or fourteen they were called to be preachers. Is it unreasonable to think that Jesus might have known at twelve or thirteen, (at least felt an urge)

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that he was called of God for some special mission? This Temple experience may have been the beginning awakening of such a call. Do we need to allow to Jesus supernatural power (power of a miraculous sort) in order to interpret the Temple experience? It does not seem necessary.

How are we to think of this incident then? It has been suggested that Luke's story might well have grounding in fact. If it is a true story it seems likely that it marks one of the great religious experiences of Jesus. Here for the first time he may have freely and consciously pledged himself to live in harmony with God's will. It has been contended that Jesus had a peculiar genius for spiritual things that even in his early boyhood this genius must have shown itself.

VII. JESUS AND THE SCRIPTURES

In the study of Jesus and the scriptures we come to one of the most important studies we can make in the life of Jesus. We ask such questions as: Did Jesus read the scriptures as a boy? What did they mean to him? How did he interpret them? What influence did they have upon his life?

A. DID JESUS, THE BOY, STUDY THE SCRIPTURES?

We know that the man, Jesus, had a profound knowledge of the scriptures.

I. WHAT WERE THE SCRIPTURES OF HIS TIME.

By the scriptures is meant the Torah, the Prophets and the Psalms. The Torah (teachings or law) is composed of the first five books of the Old Testament. This was the real Jewish Bible. However the prophets (including most of the Old Testament not including the Torah and the Psalms) were considered as divinely inspired books and were studied. And the Psalms were also considered religious literature divinely inspired; these too were read and studied. In addition to this literature there were many apocalyptic books current in the time of Jesus. We have samples of such apocalyptic literature in our own Bible. If Jesus read widely, as we have reason to believe he did, he would be familiar with these different bodies of religious literature.

2. "How knoweth this man letters" (I).

When we suggest that Jesus was well educated in the scriptures we mean more than that he had an average knowledge of them. He had a profound knowledge of them, even in comparison with the experts of the time, the scribes. We catch a glimpse of this in the amazement of the people at Nazareth and of the scribes and Pharisees at Jerusalem. "How knoweth this man letters, having never learned?", they asked. He had never gone to the higher schools and they were astonished that he had mastered his Bible so well.

Mk 6:1-6 Jn 7:15.

1. The first part of the report is a general
introduction to the subject of the study.
It is followed by a description of the
methodology used in the study.
The third part of the report is a
description of the results of the study.
The fourth part of the report is a
discussion of the results of the study.
The fifth part of the report is a
conclusion of the study.
The sixth part of the report is a
list of references.
The seventh part of the report is a
list of appendices.
The eighth part of the report is a
list of figures and tables.
The ninth part of the report is a
list of footnotes.
The tenth part of the report is a
list of abbreviations.

3. QUOTATIONS AND REFERENCES.

We are led to believe that Jesus knew his bible well because of the many times he quoted from it and referred to it. Headlam, who has made a study of these quotations and references says that Jesus used Deut. 20 times, Psalms 22, Isa. 20, Daniel 10, Genesis 7, Ex. 9, Lev. 6, Jer. 5, Zech. 6, Hosea 4, Exek. 3, Joel 1, Mal. 3, Micah 2, Jonah 1, Zeph. 1, Nu. 1, Samuel 2, Kings 3, Chron. 1, Proverbs 1, Job 1. According to Headlam's records Jesus quoted and referred to the scriptures 128 times, and he shows familiarity with 22 books. He probably knew many others. It will be seen that the four books he uses most are: "Deuteronomy, the prophetic expression of the law; Psalms, the expression of Israel's spiritual life; Isaiah, a more evangelical of the prophets; and Daniel, the source of eschatological thought". (1).

Booth gives the results of a similar study (2). He finds that there are 61 direct quotations from the Old Testament, 43 allusions to it, 19 Old Testament events mentioned, and 14 books quoted. Think of what all of this means. Would anyone who was not a thorough student of the scriptures be likely to make such use of them? It does not seem so.

4. PUTTING THE SCRIBES AND THE PHARISEES TO SHAME.

There is another thing that shows how well Jesus knew the scriptures. In conflict with the scribes and the Pharisees

1. Headlam, "Teachings of Jesus", p. 127.
2. Booth, "Teachings of Jesus", p. 229.

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Jesus always put them to shame with superior knowledge of the scriptures. "Have ye not read in the law" he asks them, as though surprised that they, who claimed to be experts in the law, had failed to see clearly. (1).

5. HIS METHOD OF USING THE BIBLE.

These things that we have suggested show that Jesus knew the scriptures. But the deepest insight we get into how well he knew them comes from our study of how he used them. How did he use them?

a. HE USED THEM WITH REVERENCE.

Jesus considered the scriptures to be the word of God; he thought them inspired and divinely given. We get a hint of this in his command to the leper, "Go thy way, shew thyself to the priest" (2). Other incidents show this same attitude.

b. BUT HE WAS NOT BOUND BY THEM.

He did not worship the Bible. He used freedom in the interpretation of it. He realized that there were apparent contradictions in the scriptures (3). His method of meeting the Pharisees question concerning divorce is the illustration at point here. The spiritual interpretation he gives to the words in Genesis contradicts the letter of the law quoted by the Pharisees from Deuteronomy.

1. Matt. 12:5, 10; Mk 12:26; Matt. 19:4; 21:16.

2. Mk 1:44.

3. Mk 10:2-9; cf. Deut. 24:1-3 and Gen. 1:27; 2:24.

His answer to the Sadducees' question concerning eternal life and about marriage in heaven is another illustration of his free interpretation (I). He reasons that if God is the Father and the God of Abraham and Isaac and Jacob there must be a future life, for God is "not the god of the dead, but of the living". So we see that Jesus was not an uncritical student of the scriptures. We must not suppose, however, that he was a critic in the sense that we think of "higher criticism" to-day. He accepted, for instance, the current belief in the Torah as a supreme divine revelation, and that Moses was its author. It was revealed through him.

c. HIS INTERPRETATION WAS ALWAYS SIMPLE AND DIRECT.

One thing that catches our attention in the study of Jesus' use of scripture is that his interpretation is always simple and direct. Jesus was not concerned with speculation and theology; he was not concerned about the abstractions of legalism. He dealt with life in the concrete. Here, in his simple direct interpretation of scripture, we find the main proof that he was not trained in the rabbinical schools. A comparison between the way Paul, who was a strict Pharisee before his conversion, and Jesus use scripture is seen by comparing their treatment of the creation(2).

1. Mk 12:18-27 reference to Deut 25:5,6.

2. Mk 10:2-12; 1 Cor. 11:4-10.

d. JESUS USED THE SCRIPTURES FOR A DEVOTIONAL PURPOSE.

We find that Jesus used the scriptures for devotional purposes. He found strength and help from them. A study of the temptation experience shows how readily Jesus thought in terms of scripture in meeting temptations and solving problems. He depended upon his knowledge of scripture to help him. His prayers on the cross (1) show that he had studied the psalms deeply. He must have often prayed in the words of the psalms for these cries on the cross are not carefully chosen words. The words spoken there are unconscious revelations of a soul in distress. They come naturally to his lips. They are a part of his life. Do not these prayers on the cross reveal in a startling way a life-long devotional use of the scripture, especially the psalms?

e. JESUS CAME TO "FULFILL" THE LAW.

Matthew records for us the statement that Jesus came to fulfill the law and not to destroy it (2), and following this he gives several illustrations of how Jesus fulfilled the law. It is evident from this that Jesus did not think that he was breaking with the faith of his people. He considered that he was building upon the foundation that had already been laid. This is in harmony with the connection we now see between Judaism and Christianity. Christianity

1. Mk 15:34; Mt. 27:46; reference to Ps. 22:1 and Lk 23:46, reference to Ps. 31:5.
2. Mt. 5:17.

is built upon the foundation of Judaism. Wendt says in this connection (I), "The main source from which he (Jesus) derived the material for the formation and enrichment of his views lay directly in the Holy Scriptures. From the attitude which he subsequently assumed toward the 'scriptures', from his thorough knowledge of them, and his original mode of using them; from his defense of their Divine authority... and from his assurance that they furnished decisive testimony to his Messiahship we see their importance in his life".

How did Jesus fulfill the law? He did not fulfill all of the Old Testament prophecies concerning the Messiah. Even though Matthew attempts to show us how Jesus did so and so for the purpose of fulfilling some prophecy we know that Jesus paid little heed to that sort of thing.

He did not fulfill the law according to popular expectation. He could not have done so; there were so many varieties of popular expectation. In the wilderness he rejected the kind of Messiahship that was found in popular expectation.

He did not fulfill the law by living up to every bit of its ceremony and ritual. He came to destroy that phase and expression of the law, perhaps not so much to destroy it as to place it in its proper place and give men perspective when they looked at it. His conflict with the

I. Wendt, "The Teachings of Jesus", Vol. I., p. 91.

Pharisees over the matter of washing the hands before eating is an illustration of how he condemned the letter of the law. He did not come to fulfill the letter of the law (1).

But Jesus did fulfill the law in that he caught the underlying spirit of it and attempted to bring it to full fruition and climax. The whole history of the Jewish religion had shown that it was headed toward the revelation that Jesus made. He fulfilled the law in his teaching and also in his life. The two cannot be separated. Christianity without Jesus would be simply a system of ethics.

f. JESUS APPEALED TO REASON AND THE RELIGIOUS
NATURE OF MAN.

It is interesting to note that in his fulfillment of the scriptures Jesus appealed to the religious nature of man and to reason rather than to the scriptures themselves. He found "an authoritative 'scripture' in the world about him and in the human soul as in the law and the prophets". (2). When he found people worrying and obsessed with fear he would say to them, "Look at the lilies of the field and the birds of the air; your Father takes care of them. You are worth so much more than they are, and so will he not also take care of you?" (3).

g. USES SCRIPTURE TO REFER TO HIMSELF ONLY INDIRECTLY.

We find that Jesus uses scripture to refer to himself.

1. Matt. 15:1-11.
3. Lk 12:24f.

2. Gilbert, "Jesus and His Bible", p. 24.

only indirectly. He does not use the scriptures to prove that he is the Messiah. He did not "read the Old Testament with a view of proving official credentials for himself and his work as did his disciples after him". (1). There are many places where he does refer to himself as the Messiah spoken of in the scriptures (2). But he knows that if he is to become the Messiah in the hearts of men he must win the place upon his own merits.

Did Jesus know the scriptures? It seems as though he must have; and he must have known them well. He had a profound insight into their meaning

6. AN IMPLICATION: LONG YEARS OF STUDY.

How did he come to such an understanding? We have suggested that home and synagogue played a large part in the education of Jesus but also that his own self-education must, in the last analysis, be the only way that we can account for it. Only hours of study and meditation continued through the long years would account for such insight. The boy, Jesus, must have, from an early age, been a diligent and a deep student of his Bible. After the day's work was over he would read and study. Perhaps in the morning he would rise early and go apart to meditate over what he had been reading, and to pray, seeking divine illumination and guidance.

1. Bundy, "The Religion of Jesus", p. 16.

2. Mk 12:1-12 reference to Psalm 118:22, 23.

Mk 14:21 reference to Zech 13:7.

Mk 14:53-55 reference to Ps. 110:1 and Daniel 7:13.

Modern illustrations of self-education are not hard to find. Perhaps the story of Abraham Lincoln will throw light upon the way Jesus came into his profound knowledge of the scriptures. Everyone is familiar with how Lincoln, after his day's work was over, would read and study late into the night. And of how he would walk miles for books. One who knew him intimately tells us that when he was elected to state office in Illinois he used to spend hours of time in the library. He himself once said that he was quite familiar with the history of his country. It might be truly said of Lincoln, "How knoweth this man letters, having never learned?".

Recently I have been reading the "Life Story of S. Parkes Cadman", written by Fred Hamlin, and running in installments in the Christian Herald. Here is a gripping story that gives insight into the self-education of Jesus. Young Cadman, at the early age of eleven or twelve, stopped school and went to work in the coal mines. But "working in the coal mines did not stop his reading. Rather, as he grew older, he read more and more. How did he find time? He found the time, largely, by stealing it from the hours that most of his fellows used to sleep...He read until all hours of the night"(I). Under this sort of discipline young Cadman prepared himself to take an examination in competition with other young men

I. Christian Herald, March 15 issue, 1930.

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who were trained in the best schools of the day. In competition with these young men he won and received a scholarship to Richmond College. These students of Englands best schools might well have asked of young Cadman, "How knoweth this man letters, having never learned?".

Do not these comparisons give us a possible insight into the boyhood of Jesus. Hours of intensive study, and hours of meditation and prayer on the mountainside; a passion for learning; a real interest in the history of his people; a passionate desire to know God, and a search for him in the scriptures; and rigid disciplining of himself through the years, even from boyhood, and increasing as he grew older;- is not this the picture of the boyhood of Jesus;-reading and studying when other boys were playing or wasting their time in street-corner idle talk. I do not mean that Jesus did not take time to play, nor time to visit and talk with his companions. We find the social side of Jesus' life developed to a marvelous extent. But he must have known the value of time; he did not waste it. He worked hard, and studied hard, and he took time to think. Jesus was a thinker, and a dreamer,- but he lived his dreams.

B. THE INFLUENCE OF THE SCRIPTURES ON HIS LIFE.

What influence did his study of and his insight into

the scriptures have upon Jesus as a boy? Is it unreasonable to give them a prominent place in shaping his life?

I. FINDING GOD IN HISTORY.

One thing which we might believe came to Jesus as he studied the literature of his people was that God had something to do with history. It is likely that the scriptures helped Jesus trace the moving finger of Jehovah through the ages. As he studied the history of his people he would see that God had played no small part in the victories and the defeats of the little nation; in the bringing forward of the great prophets. God had spoken to them. He had commissioned them with a work to do. And as Jesus studied the lives of the prophets it is quite possible, yes, probable, that he grew into a consciousness of the fact that the hand of God was upon his life and that he, too, was commissioned with a great work to do.

2. CONTRIBUTED TO HIS MORAL AND RELIGIOUS FOUNDATION.

His home life, of course, gave him the real moral and religious foundation of his life, so far as environment is concerned, but the study of the scriptures undoubtedly contributed greatly to that foundation. Judaism was a worthy background for the life and teachings of the Master. We have said that he came to "fulfill" the scriptures. He built upon the past.

It would be the natural thing for Jesus to be proud of his heritage. But in company with this we would expect him to have a feeling of humility for such a great heritage would mean a great responsibility.

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3. A SOURCE OF INSPIRATION AND STRENGTH.

Jesus found a great source of strength in the scriptures. We have already suggested how he used his Bible in a devotional way and of the strength he got from it. And the stories of the great men of the past must have fired his imagination. Their noble deeds, their bravery, their heeding the voice of God and the performing of great work for Him, their deep religious lives, these surely appealed to him. We can imagine him reading these hero stories over and over. The debt of his moral and spiritual development must have been great.

4. A BASIS FOR HIS CONCEPTION OF A SUFFERING-MESSIAH.

This is another thing that Jesus found foundation for in the scriptures. His knowledge of scriptures, gained through life-long study, helped him reach the conclusion that the Messiah might die. Other things led up to this conclusion but the scriptures verified it. He knew that most of the prophets had been persecuted and killed for the thing they believed in and preached. The questionings based upon the death of the Baptist and his own rejection by many of the people found answer in the scripture that the Messiah would die.

5. AN UNCONQUERABLE FAITH THAT RIGHT WOULD CONQUER.

But with the crushing thought of death came the certainty that he would conquer death. In death there would be life. He would die but to live again.

"Truth forever on the scaffold,
Wrong forever on the throne,-
Yet the scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own." (I).

Probably this certainty was not a direct gift of the scriptures, but the scriptures made their contribution.

6. HELPED HIM FIND GOD.

This is the supreme contribution. This is the first gift that can be given any man. And the scriptures, we may think, in a marvelous way, helped Jesus find God. For God was there. The prophets of old had found Him; their lives and their words portrayed Him. We have said that through the scriptures Jesus found God in history. What was meant was that he saw that God did play a part in history, in the control of nations and individuals. But in a different sense he found God in the scriptures. He found him in a personal way. He met and talked with God. It was more than merely knowing about God; it was knowing God. Through the scriptures he got better acquainted with God

C. A SUMMARY STATEMENT.

In studying Jesus and the Scriptures we found that he had a profound knowledge of the scriptures. We offered as proof the amazement of his townspeople and the scribes and Pharisees; his numerous quotations and references to scripture; his

I. Lowell's "Present Crisis".

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superiority in knowledge to the scribes and Pharisees; and his method of using the Bible. We suggested that such profound knowledge and insight as Jesus had, implied a life-long study of the scriptures, and also that he had come to such insight largely through his own private study. We suggested, concerning the influence upon his life, that the scriptures showed him God's control of nations and peoples; gave him a rich moral and religious foundation; furnished him a source of inspiration and strength; gave him a verification of his consciousness of Messiahship and his premonitions of the cross; made some contribution to his unconquerable faith; and helped him come into a more intimate and personal contact with God. It will help us into a better understanding of how much the scriptures influenced the life of Jesus if we but bear in mind the fact that he found them so helpful to his life that he, in a profoundly thorough way, steeped his mind and heart in their records. The scriptures meant so much to him that he spent long hours of time throughout many years of his life in profound study of them.

VIII. JESUS AND HIS COMMUNITY

This thesis would not be complete without considering the boy Jesus in his community. What sort of a member of his

community was he? Did he play with the other boys? Was he liked by them? What influence did the community have upon him?

A. A REVELATION OF HIS BOYHOOD IN THE COMMUNITY.

If we look back to the boy from the man what can be implied from his teachings and later life as to his boyhood in the community where he lived?

I. HE WAS KEENLY OBSERVANT.

One thing ~~xxx~~ we can be quite sure of, and that is that Jesus was a very observant boy. In his teachings there is a wealth of illustrations taken from community life. These illustrations must have been, very largely, incidents from the experience of his boyhood. The experiences of early life are the ones that fix themselves most firmly in mind and find most frequent use in later life. No effort need be made here to list the many illustrations of community life, except as they give direct bearing upon some point to be made. No one can read into the gospels very far, especially in the Sermon on the Mount, without discovering the wealth of illustrations taken from community life.

2. HE PROBABLY HAD A JOYOUS HAPPY NATURE.

Jesus, in his boyhood ~~probably~~ had a joyous, happy nature. He was not an ascetic. Seeing only the last two or three years of his life we are too apt to overemphasize the

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serious and the tragic side of his life. It is as if we knew nothing about Lincoln except his life during the presidency. That would give us a limited insight into his nature, and perhaps only a one-sided one. So in the case of Jesus. We have the record of only the end of his life, and a large part of that concerns the tragic end, the last week. But in his manhood there are glimmerings of a joyous youth. We recall him going to the wedding feast at Cana (1). He, himself, tells us that he was accused of being a "winebibber" and a friend of "publicans and sinners" (2). Jesus had a winsome nature, or he could never have attracted all classes of men as he did, even the publicans and the sinners, men hardened with evil. This points toward a winsome nature in youth. We know that he was familiar with the games that the children in the street played (3). Many a time he, himself, when a boy, probably played these games, and others. With such a mind as he had, keen, alert and observing; and with such physical vitality as he had; and with such a winsome nature we can easily believe him to have been a leader of his boyhood friends. He was a leader of men; is it not reasonable to think of him as a leader of boys?

B. WHAT DID HIS COMMUNITY GIVE TO HIM?

And what did Jesus find in his community that helped to shape his life. What influence did it have upon him? What

1. John 2:1, 2.

2. Matt. II:19.

3. Matt. KK:16, 17.

gifts did it offer? And how did this unique life control and use the forces of his community environment so as to become what he did become, a Master and Savior of men? For we must realize that life is not the passive recipient of environmental influences but an active builder that uses its contacts with environment as raw material out of which it builds a life and a personality, that is, life at its best is this. Life at its best controls environment and uses it; is not controlled and used by environment. And Jesus was life at its best. Environment offers gifts in the form of opportunities. What gifts did Nazareth offer Jesus?

I. AN OPPORTUNITY TO KNOW PEOPLE.

Probably this is the greatest single gift that the community of Nazareth brought to Jesus. Any community offers the same gift to any man. The difference lies in how different men use their opportunities. Jesus used his well. He was a keen student of human nature. He must have studied people, first, because he loved them. He was social-minded. Later he studied people largely because he wanted to help them.

Mary Austin has written a book entitled "A Small Town Man", in which she looks upon this being rather in the way of a limitation upon the life of Jesus. But this does not seem reasonable. It is rather in the small town than in the large city that one has the opportunity of coming to know people well. It would seem, fortunate, to me that Jesus did

It is a very common mistake to suppose that the

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have the opportunity of living in a small town community like that of Nazareth. Here he could look into men's minds and see their motives. What did he find as he looked into men's lives? He discovered what anger and hate and a spirit of selfish revenge did to them. He saw how it withered their spiritual and moral lives. The Jews were a quick tempered people. They hated easily. They hated the Samaritans; they hated the Romans; they hated each other. And hate caused unhappy lives, and dwarfed minds and spirits, and often led men into bloodshed and into revolt against Rome. And Jesus, as he grew to manhood, saw what evil thoughts did for men. He saw what happened when men allowed themselves to think wrong. He saw what the double standard for men and women meant. He saw evil and wrong lives were even encouraged by the empty ceremonialism and ritualism of the times, for it emphasized outward form rather than inner purity. It did not matter what a man's inner life and thoughts and motives were so long as he obeyed the outward form. He saw the results of a standard that allowed the taking of oaths. It encouraged lying and falsehood. He saw how the whole religious movement had degenerated; how alms were given and prayers made in public for the show of it and to win men's applause. He saw, too, the effects of fear and worry and anxiety upon the lives of men and women. And he saw the effects of greed. Men

and women would sell their souls for money. When mammon got first place in a person's life it left little place for anything else. It resulted in cheating and lying and selfishness and unfair and cruel dealings. All this Jesus saw in the little Nazareth community as he grew from boyhood into manhood. And it must have made a deep impression upon him for these things were strange to his own nature. (1).

But this was not all of the picture. He saw the good side of human life also. He saw the love of a father's heart that held true even when his son degraded himself to the lowest depths (2). He must have seen this experience of the prodigal son enacted in his own community. He told his disciples they were the salt of the earth and the light of the world (3). He saw men sowing their crops and tending their flocks and taking care of their families and loving their children and giving them good gifts (4). All this and more he found of good in people in their everyday lives. He saw both the good and the bad. And he saw the possibilities of calling forth the good in human nature. He saw that usually an evil act called forth an evil response and that a good act called forth a good response.

Yes, Jesus knew human nature. He had watched men so long and studied them so long that he could look into their very hearts and read aright the motive behind an act. He knew

1. Matthew, Chapters 5, 6. and Lk 12:13-21.

2. Lk 15.

Matt. 5:13, 14.

Lk 11:11-13.

that mens' acts were the results of what they thought and of the kind of hearts they had; the result of their inner lives. "Do men gather grapes of thorns?" (1). Jesus had an almost uncanny way of reading men's hearts. His long study of human nature had given him an intuitive knowledge of men. What do we mean by intuition. It is not a supernatural understanding of men but an insight based upon experience. Pym says in regard to intuition: "Every word spoken to me, every sight seen evokes some response or reaction in myself...Of all such observations made, by far the largest number ~~are~~ not remembered, but most of them are recorded, and provide that accumulation of life-experience which acts in me and influences me as intuition...Obviously what we call intuition may be at fault, but in so far as our innumerable observations of life and people are sound in the main, so intuition will be generally a safe guide".(2). Think for a moment of what this means for the life of Jesus. We know that he did have an almost unerring insight into the hearts and minds of men. This, psychology tells us, is based upon a great wealth of past experiences and judgments. And his past judgments must have been sound for they became the groundwork of unerring intuition. It again emphasizes the thing that has already been said, that Jesus as a boy must have been very observant, keenly alert,

and deeply interested in people. If there is anything that gives us an insight into the boyhood of Jesus it is his profound knowledge of human nature; his deep insight into the hearts of men and women and children. Here it can be truly said that "the boy is father to the man".

2. GAVE DEVELOPMENT TO HIS SYMPATHY FOR MEN.

Out of his deep insight into the nature of men's lives grew a deep sympathy for them and a passion to help them. Despite all the evil and sin that he found in human nature he also found a deep longing for a higher and a nobler life. He found a wistfulness about people that made his heart ache. Matthew tells us that "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd". (1).

Carlyle has painted a word picture for us of the heart of humanity that he saw as he looked with eyes that saw through the stone and brick that conceal men's lives from the common eye. He describes London at midnight: "The stifled hum of Midnight, when Traffic has lain down to rest; and the chariot wheels of vanity, still rolling here and there, through the distant streets, are bearing her to halls roofed in, and lighted to the due pitch for her; and only Vice and Misery, to prowl or moan like night-birds, are abroad; that hum, I say, like the stertorous, unquiet slumber of sick Life, is heard in Heaven! Oh, under hideous coverlet

of vapours and putrefactions, and unimaginable gases, what a Fermenting-vat lies simmering and hid. The joyful and the sorrowful are here; men are dying there, men are being born; men are praying--on the other side of the brick wall men are cursing; and around them all is the vast, void night. The proud Grandee still lingers in his perfumed saloons...Wretchedness...shivers hunger-stricken in his lair of straw. Anarchism plots in cellars, statesmen are playing their game of chess whereof the pawns are men. The Lover whispers to his mistress...the thief lurks in wait till the watchmen snore... Gay mansions, with supper rooms and dancing-rooms, are full of light and music and high-swelling hearts; but in the condemned cell the pulse of light beats tremelous and faint, and the blood-shot eyes look out through the darkness which is around and within, for the light of a stern last morning... Upwards of five hundred thousand are sleeping and dreaming foolishlest dreams. Riot cries aloud and staggers in his rank dens ofshame; and the mother, with streaming hair, kneels over the pallid dying infant, whose cracked lips only her tears now moisten. All these heaped and huddled together, with nothing but a little carpentry and masonry between them." (I). Such a picture as Carlyle has painted for us! He has looked through the stone and the brick to see the heart of the city. He has seen its soul.

I. Robertson, "Jesus, the Citizen", pp.88,89. (Robertson quotes the above quotation from Carlyle).

If the eyes of Carlyle saw through to the heart of the city of London surely we can claim as much and more for Jesus. As he looked down from a hillside to the little town of Nazareth, and as he mingled with the crowds at Jerusalem, and at Capernaum, and other cities, he, too, even as Carlyle, must have looked through buildings to the heart of the city. He saw its soul: he felt its longing; knew the stirring and the movement of its life; saw all its sin and shame; saw, too, its sacrifices and its love and its goodness. Jesus saw through institutions to human beings. He saw that the "sabbath was made for man, and not man for the sabbath".(1).

3. A TOLERANCE FOR MEN.

Out of this deep understanding of human nature Jesus found a spirit of tolerance for men and women. He saw the weakness of human flesh and knew the secret longings of humanity for a better life. Because he saw deeply into men's hearts he was able to hate sin without hating the sinner; and he was able and quick to forgive at the first signs of repentance. He searched for the best in human nature and appealed to the best.

The fact that Nazareth had a very large percentage of Gentiles had a tendency to tone down the harshness here that was found among the Jews of Judea. In general there

was a more lenient feeling toward the Gentiles among the Galileans than was found to the South. This must have played some part, also, in the attitude of Jesus toward the Gentile world. However there was enough of hatred, especially among the Zealots, to show to Jesus that this way of life was not a good one.

4. AN OPPORTUNITY TO DEVELOP AND TEST HIS LATER TEACHINGS.

We have suggested that Jesus came to look deeply into human hearts; and that what he found there awakened in him a deep sympathy and a passion to help people. We must remember, however, that the real basis for his desire to help people centered about his conception of God. It was his unique experience of God as a loving Father about which all else in his life centered. This experience of God's love and care for him, and his conception of love as the central thing in religion, was the real basis for his desire to help others. He had found a way in which he could live life to the full and he wanted to help others to live life as he had found it. He saw what hate, and greed, and ceremonial religion, and and evil lustful hearts, and worry and fear and anxiety did for men. These things were foreign to his life. He knew that there was a better way of living, and he wanted to share this better way of living with them. Of course the teachings of Jesus as we know them did not spring full-blossomed to his lips. From his boyhood he must have struggled with emerging

ideas and ideals. His experiences struggled for expression, both in his words and in his life. He could not have known so fully, what the love of God meant, in his boyhood as he did in his manhood. But he had gotten the idea that God was like a Father; He was a God of love, and he loved all of his children, for even human fathers loved their children though they sinned and became prodigal sons. If love was the central thing in God's life then his children ought ^{to} try to be like Him and love others, -even one's enemies. Jesus saw that hating one's enemy did not work. Why not try loving one's enemy? No one had ever tried it to any extent probably, but why not try it and see whether or not it worked. And Jesus found that it worked. It worked to love one's enemy, Jesus knew, for he had tried it and found that it was much better than hating one's enemy. This is what you would call experimental, or laboratory, religion isn't it? Jesus used his community as a testing place ^{for} his emerging ideals.

Gradually Jesus worked out a solution to the problems of humanity as he found them in his community. These solutions found their starting point with the Fatherhood of God. They evolved in his mind after long years of study and living and experimenting. And in their fulfillment they meet the needs of all humanity because human nature is essentially the same over all the world and in all ages. What lifted men closer to God in the little town of Nazareth and in Palestine two thousand years ago will always lift men closer to God.

Simkovitch, in his admirable little book, "Toward the Understanding of Jesus", holds the view that Jesus had only one problem to solve; that was the political problem, the problem of how the Jews were to be saved from being destroyed by Rome. Simkovitch expresses himself this way: "Now that Rome was establishing herself firmly and frankly as Judea's avowed lord, the increased national feeling, the bitter national antagonism of the Jews was equally frank...Greater and greater became the pressure; greater and greater grew the need...Shall we now ask the question under what influences Jesus developed; what problems absorbed him before he began his ministry?...The central problem of his people was so enveloping that we can take for granted that Jesus' religious and intellectual life revolved around it, and that his own development consisted in the gradual solution of this very problem...there was but one problem for the Jews-a single, all-absorbing national problem, that became under the circumstances the religious problem as well. It was the problem of existence, the problem of escape from certain annihilation. One was the problem, but the solutions were several" (I). Simkovitch suggests that the situation had reached a climax; the people were waiting eagerly for a deliverer, -and the deliverer came, but the solution that he offered was not the one that was expected. In order to save his people from "certain annihilation" Jesus advised and taught non-resistance, the turning of the other cheek, the loving of one's enemy,

the meek spirit, the refusal to strike back. Only in this way would the Jews finally conquer and save themselves from annihilation. Simkovitch, thus makes Jesus merely a national hero, arising in a time of national need, who was not heroized. (1).

There is enough truth in this theory to make it somewhat of a fascinating one. Jesus did recognize the thing that would happen to the Jews and to Jerusalem if they did not repent of their hatred of Rome. Jesus knew the strength of the Roman army. The Jews had no chance against it. And if they persisted in hatred and in uprisings the time would come when there would "not be left here one stone upon another, that shall not be thrown down" (2). Jesus did know that Jerusalem, and the Jews, would be destroyed unless they could love their enemies. Whether Jesus taught it or not, the way to physical safety for the Jews was to try to get along peaceably with their Roman enemies.

But there are two objections to this theory. The first is that Jesus was concerned with something more than the physical safety of the Jews. He taught them to love their enemies, not because it would save them from the Romans but because it would save them from hate. It was the spiritual side of life with which Jesus was concerned. He came that man might "have life" and "have it more abundantly" (3).

1. Simkovitch, "Toward the Understanding of Jesus", pp. 28, 29.

2. Matt. 24:2.

3. Jn. 10:10.

The other objection is that such an interpretation of the life and teachings and life of Jesus gives it a too narrow interpretation and is not consistent with the comprehensiveness of his teachings. It is true that love is the heart of his teachings. Rashdall makes the observation that "the central truth of Christ's morality was his promulgation of the duty of universal love".(1). But this conception of love was the result of his conception of God, rather than a result of expediency in saving the hide of the Jewish nation. And the application of the principle covered more than the attitude of the Jews toward Rome. It is taking entirely too narrow a view of the situation, and the facts, to say that Jesus, in his boyhood and early manhood, thought of no problem except the problem of the Roman yoke. He faced the problem of lust and adultery (this had no connection with the Roman yoke) and taught men that the thing that was needed was to have a clean mind and a pure heart (2). As a boy he revolted against the legalism, empty and dead, of the scribes and Pharisees (this had no direct connection with the Roman problem) and from his own life-long experience he taught men that religion was a thing of the heart and not a thing of outward form (3). He saw the crushing weight of worry and fear, and as he grew from boyhood to manhood he came better to understand its deadening effect (this, too,

1. Rashdall, "Conscience and Christ", p II9.

2. Matt. 5:27f.

3. Matt. 15:1f.

The other objection is that such an interpretation
of the life and teachings and life of Jesus gives it a
too narrow and restricted and is not consistent with the
universality of his teaching. It is true that I have
the heart of the teaching, but I cannot ignore the observation
that the teaching of Jesus is not only a teaching of the
individual of the soul, but a teaching of the soul of the
people of love was the result of his teaching of God,
rather than a teaching of expediency or saving the skin of
the human nature. And the universality of the teaching is
evident from the evidence of the facts toward Rome, it
is taking entirely too narrow a view of the situation, and
the facts, to say that Jesus, in his teaching and early teach-
ing, thought of no people except the people of the human
race. The facts are, that of Jesus and his teaching, there had no
connection with the human race, and taught men that the things
that God wanted was to have a clean mind and a pure heart (5).
As a teaching against the material, empty and dead,
of the soul and the material (6) and no direct connection
with the human race, and that his own life-long experience
in teaching men to be clean and a king of the heart and not
a king of outward form (7). He saw the outward world
as empty and dead, and he saw the heart as the source of
the teaching of Jesus, and he saw the teaching of Jesus, and

1. The teaching of Jesus, and the teaching of Jesus.
2. The teaching of Jesus, and the teaching of Jesus.
3. The teaching of Jesus, and the teaching of Jesus.

had no direct connection with Rome) and out of a great compassion for these "scattered sheep" he pointed them to the Father who would take care of them (I).

What does all of this mean for the boyhood of Jesus? It means, that as a boy, he was thinking about the deep fundamental needs of people in a comprehensive way. As he grew older he came to know better what those needs were. As he came to understand human nature, its joys and its pains, its weaknesses and its possibilities, he struggled to give expression to the richness of life that was his in an effort to meet the longing and the wistfulness that he discovered in human hearts. As the years passed, in study, and meditation, and prayer, and living in obedience to the will of the Father, there came to clear consciousness a formulation of the experience of the fullness of his own life, - and through his life and teaching he began to point men toward God, the Father. They had lost the way; they were "sheep without a shepherd"; - and Jesus came to point the way, and become the Shepherd. He knew the way because he had found it himself; and for many years he had been using the little community at Nazareth a laboratory for testing the truth revealed to him.

5. DEVELOPMENT AS A PUBLIC SPEAKER.

We have suggested that the teachings of Jesus developed in his mind gradually. He tested them out. He must

had no direct connection with him, and out of a great compassion

for these "wretched things" he pointed them to the Father

and said, "I am of them" (1).

That does all of this mean for the boyhood of Jesus?

It means, that as a boy, he was thinking about the deep

human needs of people in a comprehensive way. As he grew

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pression to the richness of life that was his in an effort

to meet the longing and the restlessness that he discovered

in human hearts. As the years passed, in study and meditation,

and prayer, and living in obedience to the will of the Father,

there came to him a clear knowledge a formulation of the ex-

istence of the Father of his own life, and through his life

and teaching he began to point men toward God, the Father.

They had lost the way; they were "sheep without a shepherd";

and Jesus came to point the way, and become the Shepherd.

He knew the way because he had found it himself; and for many

years he had been using the little community at Nazareth

a laboratory for testing the truth revealed to him.

CONCLUSION AS A PUBLIC TEACHER

We have suggested that the teachings of Jesus be-

lieved in his mind gradually. We tested them out. He must

1. Lk. 19:28.

have expressed his views to others over many years. We see him having some independence of thinking even at the age of twelve. And even at the age of twelve he must have been able to express himself well. As the years passed his ability to express himself in a pointed, emphatic and convincing way increased. His community gave him an opportunity to develop his ability as a public speaker. Jesus was an able and convincing speaker. Such stories as he told, such word pictures as he painted, such pithy and pointed statements! Jesus would never have made the impression upon the world he did had he not had the power of public utterance he did have. Some of the stories that Jesus told are masterpieces of public speech. His utterances, for their very beauty and poetry, poetry in prose, have gripped the world as the utterances of no other figure in all history has.

Jesus must have been in the habit of talking with others a great deal. Probably he had had much experience in the synagogue Sabbath service. Luke tells us that when Jesus came to Nazareth "he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read". (1). Did he enter the synagogue "as his custom was" or did he stand up to read "as his custom was"? Is it not quite possible that the custom of which Luke speaks is the custom of reading in the synagogue? Surely it must have been a familiar

thing to Jesus to read and speak in the synagogue.

When we think of the ability of Jesus to express himself in beautiful and gripping speech we think of Abraham Lincoln. Anyone who knows his life will recall how he used to take badly expressed sentences which he read and express their thought in such a crystal clear way than anyone could understand. The effect of this practice is seen in his later life. Lincoln always spoke in a clear gripping manner. His speech drove straight to the heart of a matter. Many of his speeches are present day models of perfect English. But such perfection came only after long weary hours of pondering and deep effort. So it must have been with Jesus. He undlubtedly consciously applied himself to the mastery of self-expression. He surely developed his power as a public speaker over many years of practice. The effort must have started in boyhood.

6.HIS SELF-CONSCIOUSNESS PARTLY THE RESULT OF COMPARISON.

There is another thing that Jesus must have found in his community. We have already suggested it under a previous topic. The self-consciousness of Jesus, that is, his consciousness that he was different from other men and that God had given him a special mission to perform, must have come largely as a result of his comparison of himself with other people. His call to be the Son of God, the Messiah, the Son of Man,

to Jesus to read and speak in the synagogue.

Then we think of the ability of Jesus to express

himself in beautiful and striking speech as told of Matthew

Lincoln. Anyone who knows his life will recall how he used

to take badly expressed sentences which he read and express

their thought in such a crystal clear way that anyone could

understand. The effect of this practice is seen in his later

life. Lincoln always spoke in a clear, striking manner. His

speech drove straight to the heart of a matter. Many of his

speeches are preserved as models of perfect English. But such

perfection came only after long weary hours of pondering and

deep effort. So it must have been with Jesus. He undoubtedly

consciously applied himself to the mastery of self-expression.

He developed his power as a public speaker over

many years of practice. The effort must have started in boy-

hood.

THIS SELF-CONSCIOUSNESS EARLY THE RESULT OF CONSCIOUS-

There is another thing that Jesus must have found in

his community. He must have already suggested it under a previous

topic. The self-consciousness of Jesus, that is, his conscious-

ness that he was different from other men and that God had

given him a special mission to perform, must have been largely

as a result of his comparison of himself with other people.

This call to be the Son of God, the Messiah, the Son of Man,

could come only after he had discovered that he had found the kind of a God who helped him live a fuller and more abundant life than the kind of a God that other people had found. When he discovered that he had gotten hold of a more satisfying conception of God that had others he felt under obligation to share his revelation with them. But it was more than the feeling of obligation; it was a feeling of glad joyous privilege.

Now as these influences shaped themselves in his life they headed toward a climax. The climax was reached at the river Jordan when Jesus heard John the Baptist preach. John preached the coming of the kingdom. This was the thing that every loyal Jew hoped for. It meant the coming of the long-looked-for Messiah. Jesus had waited as eagerly as anyone for the coming of the kingdom. All through his life he had heard talk about the coming of the Messiah and of the kingdom. His boyhood imagination had been fired by it. Perhaps he dreamed of helping bring the kingdom into existence; he hoped it would come while he lived so that he could do his share in bringing it about. Of course Jesus' ideas about what the kingdom was to be like undoubtedly changed a great deal as he got older. He must have done a great amount of thinking about what the kingdom was to be like. With all of this background he went down to hear John preach: His conception of God as Father, this was the great contribution;

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his life-long living in harmony with the Father's will; his keen insight into human nature, and his knowledge of humanity's wistful heart; his knowledge that he had found the heart of God in a more satisfactory way than any other man he knew; his eagerness for the coming of the kingdom, and the advent of the Messiah;-all this, and more, fitted him to receive a great religious experience at the Jordan. All of his life had pointed toward this one experience.

With this experience came the great dominating purpose of his life. That purpose was to reveal his Father to men. This was the passionate purpose of his life. He came to reveal the Father; to live like the Father; to tell people about the Father. And because this great purpose entirely dominated his life there was something about him that gripped the lives of men. Any man, with a great dominating purpose appeals to the imagination and grips the hearts of men. So much more so must Jesus have appealed to men. Even after two thousand years we cannot get away from him; we cannot resist him when we front him face to face.

C.A SUMMARY STATEMENT.

In discussing Jesus and his community we decided that, as a boy, Jesus had likely been keenly observant; further, that he probably had a very joyous, happy and winsome nature. In

the life-long living in harmony with the Father's will;

it is then that a man is a man, and his knowledge of

himself is a knowledge of the Father; his knowledge of the Father

is a knowledge of God in a more satisfactory way than any other

man can have; his knowledge of the Father is the knowledge of the Kingdom

and the glory of the Father; all that is, and more, is in the Father

to receive a great revelation of the Father as the Father. All

of the Father has been revealed to the Father.

It is this revelation that the Father has given to the Father

of the Father. The Father has revealed the Father to man.

It is not the Father who has revealed the Father to man; it is the Father

the Father; it is the Father who has revealed the Father to man; it is the Father

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considering the opportunities his community gave to him we suggested: first, that it gave him a chance to know people; second, that in coming to know people he came to have a great compassion for them; third, that out of this came a tolerance for the weakness of human flesh, though hate for the sin; fourth, an opportunity for developing and testing, in a laboratory way, his new conceptions of God and of religion; fifth, an opportunity to develop ability as a public speaker; and sixth, an opportunity for comparison of himself with others which influenced the development of his self-consciousness. Out of the cumulation of these influences and what lay back of them came the dedication of himself to the revealing of his God to men. This became the great dominating purpose in his life. In loyalty to it he lived and died.

IX. SYNOPTIC APPROACH AND SUMMARY

An attempt will now be made to present a synoptic summary of what has been presented. In doing this the aim will be, not merely to summarize each section of the thesis in a paragraph or two, but to trace, to some extent, the different developments, in the life of Jesus, through in their relationships to other developments. For instance, we shall attempt to see how his conception of God developed,

concerning the subject matter his community have to him
we suggested: first, that it give him a chance to have a
second, that in order to have people he have a third
conclusion for them; third, that out of this come a solution
for the members of human flesh, though here for the sake
of the community, for the people and people, in a larger
sense, than the community of the end of the world;
and especially to develop within an individual's capacity
and, in particular, the capacity of himself with others
with the individual development of the individual.
For the individual is the individual and not the
of the individual; the individual of himself to the individual
his God to him. This is the individual's response in
his life. In response to it he lives and dies.

THE INDIVIDUAL AND THE COMMUNITY

and the individual, but it is a response to the
community of what has been presented. In doing this the
will be, not merely to summarize each member of the
in a paragraph or two, but to trace, to some extent, the
different development, in the life of Jesus, through in
their relationship to other developments. For instance,
again, in the end of the development of the individual,

and what influences made contritutions toward it.

A. THE INTRODUCTION.

The purpose of the thesis has been to reconstruct the boyhood of Jesus: to show what kind of a boy he must have been; and to trace the influences that helped to shape his life. It was admitted that there was an unfathomable element in the life of Jesus. He was unique; and we can never entirely plumb the depths of his personality. However, it has been contended that we can catch glimpses into the inner life of Jesus through what he said and what he did. Psychology can give us a great amount of help in the matter. And it was further suggested that we ought, so far as possible, to draw back the veil that opens his inner life to us. If we are to truly follow him as our Master and example then we ought to know as much about his inner life as possible so that we too may find the key to his richness of life. Believing that it is possible to look into the inner life of Jesus through the aid of psychological and other methods we have attempted to reconstruct his boyhood on the assumption that "the boy is father of the man". In the light of this method we have attempted to see what kind of a man Jesus was and then drawn implications as to what kind of a boy he must have been. It is a highly speculative method, of course, but it is contended that it is a valid one. The aid of scholarship in determining

and other witnesses have testified to the same effect.

A. J. [illegible]

The purpose of this trial has been to reach a verdict.

in regard to what is known as the "Black and Tan" case.

It is a case of a man who was charged with the murder of a woman.

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historical background and interpretation of the life of Jesus has been used.

B. WHAT JESUS WAS NOT.

In order to draw a contrast with what we believed Jesus to have been in his youth legendary and apocryphal stories were used to show what he was not. Fantastic stories of miracles performed by the babe, and the boy, Jesus, were presented. The utter impossibility of most of these stories was noted. We found him using, according to these stories, his power in a careless, selfish, and often revengeful way. It was contended that if Jesus were this kind of a boy he could not have grown into the kind of a man he did, for in the gospel records we never find him using his power selfishly, nor carelessly, nor in a spirit of revenge, nor in a way that would seem to be in contradiction to God's orderly way of doing things, especially for insignificant things. Jesus could not have been the kind of a boy that these legendary and apocryphal stories picture him to be.

C. RELIGIOUS AND POLITICAL BACKGROUND.

We found that Jesus had a unique and an interesting religious and political background. We know that he was influenced greatly by it because we see in his life a unity

with his background, and a grappling with the problems that it presented. It was shown that Jesus had a rich religious heritage upon which he built his own life and teachings. His heritage gave to him a monotheistic religion, a profound connection between morality and religion, a great body of religious literature, a spiritual interpretation of history,- these were some of the great gifts of the past. Jesus owed a great debt to the past. It gave to him, also, a hope in the coming of the Messiah who would bring a golden age. There were other beliefs current such as belief in spirits and angels that influenced his life.

A part of his background was the law. It was based upon the Torah but during the ages the scribes had added a great oral tradition. In Jesus' day the religion of the time had degenerated largely into one of formalism. Another phase of the background was the division of the people into sects and parties, involving both political and religious questions. There were the Sadducees, the Pharisees, the Herodians, the Zealots, the Essenes, the Samaritans, and the Pious or the Devout.

A fourth great factor in the background was political. The Jews were subject to the Romans, and hated them bitterly. There was constant turmoil and revolt. The coming Messiah was expected to free them from the Roman yoke.

D. THE HOME OF JESUS AND ITS INFLUENCE.

The home of Jesus undoubtedly shaped his life more than any other institution. He probably lived in a common home, typical of the time. There were at least eight others in the family, father and mother, four brothers, and at least two sister. It was probably a poor home though not one stricken with poverty. It must have been a deeply religious home. We infer this from the life of Jesus as we know him in his manhood. We find in him a deep interest in religious things, a deep loyalty to the Jewish faith, a profound knowledge of the scriptures, a habit of prayer, a devout inner religious experience that caused him to break with the scribes and the Pharisees, and a life that was sinless: If he was this kind of a man he must have been started in this direction as a boy, and what better than a deeply devout and religious home to start him?

It was suggested that his parents taught him to think of God as a Father, though Jesus later gave unique significance to the name, and that Joseph was a stepping stone for Jesus from which he reached up to grasp this new conception of God. The conception of God as Father is the central thing in the life of Jesus. Upon this conception all else is built. Influence and example of parents directed it. Working at the carpenter bench with Joseph may have been foundation for his feeling of partnership with God. Later care

1. The first of these is the fact that

the number of cases of disease is

not only increasing in number but also in

severity. This is true of all the diseases

which are now common in this country.

It is true that the number of cases of

disease is not increasing in all countries.

But in this country it is increasing in

all the diseases which are now common.

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This is true of all the diseases which

his brothers and sisters and mother may have given him an insight into what fatherhood meant. In the scriptures he found the Father; in nature he found Him; and in the hearts of men and women he found Him; and in the synagogue and the temple he worshiped Him. Home, synagogue and temple, scriptures, nature, community all gave him a wealth of experience in which in his meditation and prayer gave him help in finding the Father. This conception of God shaped his prayer life, his study, his attitude toward men, and his conception of what constituted true religion. It was the basis of his Messianic consciousness.

We have suggested that Jesus, in later life, took care of his brothers and sisters and mother; and that this responsibility developed his self-confidence and independence, trained him in unselfish service, gave him a deeper insight into the Father heart of God, and helped develop his concern for little children.

E. JESUS AND NATURE.

Nature had a big place in the life of Jesus. It must have had a great influence upon his life. The testimony of psychology is that youth tends to spiritualize nature. The poetry of the poets show that they have looked through nature to God. The effect of the plains and the

desert and the mountains and the sea upon human life show the power of nature over man. The beautiful country of Galilee must have had a wholesome effect upon Jesus. We know that he was familiar with the birds, and the flowers, and the sky, and the sea and the rivers, and the fields, and the mountains. He loved them. Living in the open he developed a abounding physical vitality. He surely had lived in the open. He was an out-of-doors man, he undoubtedly had been an out-of-doors boy. His familiarity with nature proves it. And nature was a mother to him. Galilee offered him a warm, symathetic and joyous nature. It must have deepened his religious life through pointing him to the Maker back of it all. And it gave him a time for meditation and prayer. He went to the mountain-side to pray and to think. Here lies a large part of the great secret of his deep and profound development.

F. EARLY EDUCATION.

The education of Jesus began at home. His parents taught him the scriptures and told him stories of the great past. Synagogue service and sabbath service gave him opportunity for further development. His home influence, his natural interest in religion, and possibly encouragement from some scribe encouraged him to study the scriptures for himself. And probably many times with his father or mother,

or alone, he went to the top of the hill to the south of Nazareth and in his imagination lived over the history of his people, for in plain sight to the south of Nazareth are a wealth of places sacred to the Jew. There history had been made.

G. THE TEMPLE.

There is only one gospel incident of the boyhood of Jesus, This is the temple scene. We suggested that this was an incident that gave evidence of being true. It was but a normal experience in the life of a normal Jewish boy. This trip to Jerusalem was the first, probably the first, of many other visits there. Jesus was very familiar with Jerusalem. He kept in touch with the great movements of his time. He was familiar with the different sects and parties of the time. At Jerusalem he would find them. Here he came into a growing understanding, through his many trips, of the legalism and the hypocrisy of the scribes and the Pharisees.

H. JESUS AND THE SCRIPTURES.

Jesus knew the scriptures well. He knew the Torah, the prophets and the psalms, and the apocalyptic literature of his time. The amazement of the people at Nazareth and at Jerusalem, his quotations and references to the scriptures,

his putting the scribes and Pharisees to shame in argument, and his method of using the scriptures prove that Jesus had a profound knowledge of them. In his use of them we found that he used them with reverence; but that he was not bound by them; that his interpretation was always simple and direct; that he used them for^a devotional purpose; that he came to "fulfill" the law; that he appealed to man's reason and religious nature, rather than to the scriptures themselves, for the acceptance of his teachings; and that he uses scripture to refer to himself only indirectly. The implication of all of this is that Jesus must have spent all of his lifetime in deep study of the scriptures, and that his knowledge of them was very largely self-gained. He was not taught in the schools, except for the lower school.

The scriptures must have had a great influence upon the life of Jesus. We suggested that they helped him see the finger of God in history, gave him a rich moral and religious foundation, were a source of inspiration and strength, gave him a basis for his "self-consciousness", ministered to his unconquerable faith that right would conquer, and greatest of all, helped him find God.

I. JESUS AND HIS COMMUNITY.

When we study the life of Jesus we get an illuminating glimpse into the life of the community in which he lived as well as into his own life. His teachings are filled with

illustrations from community life. We suggested that Jesus had very likely been a very observant boy, that he probably had taken a keen interest in community life. We catch glimpses of him playing the common games of the time. We see him as a happy, joyous, winsome leader of boys. It was suggested that he took advantage of some of the great gifts that his community had to offer him. In this little community he came to have a profound insight into human nature; he knew people. Out of his knowledge of human needs and longings grew a deep sympathy for people. He developed tolerance for the weaknesses of human flesh; hate for sin without hating the sinner. His community gave Jesus an opportunity to test out his ideals and when he comes to manhood he speaks "with authority" because he speaks with a certainty born of experience. He speaks, too, with ability for he has had opportunity to develop as an effective public speaker. And out of contact with others in his community Jesus came to see that he, like others, was yet different. And the difference lay largely in the fact that he had had revealed to him a fuller conception of God than they, and that he had been true to his revelation. He had lived in harmony with the Father's will. Out of the knowledge that he had seen a vision which others had not came the conviction that he ought to point them toward the Source of his revelation.

J. CONCLUDING STATEMENT.

The picture is nearly painted. In this concluding statement let me reconstruct briefly, as best I can, the boy Jesus. How are we to paint his picture? Upon the study that has been made what are we to say concerning him? What was he like?

It is well to remember the background against which we paint his picture. It is the sort of a background that gives real meaning to the life of Jesus. We see in the distance Abraham and Isaac and Joseph. And there is the groundwork of Moses; and the preparation of the great prophets. More to the foreground looms the priestly structure of Jesus' time. Almost in the center of the picture is the Roman yoke and the resistance of sullen, fanatic Jews. It is a background of multi-color; one that would hold the eye in fascination even without the central figure of Jesus.

Into the heart of this background is born, by the hand of the Great Painter, and through the instrument of humble parents, the figure of an amazing religious genius. He can be no less than a genius in the things of the spirit,—and he seems to be much more, in the judgement of history. But we shall think of him as a religious genius as we watch him in his boyhood activity,—as we look back to his birth and forward to his manhood.

Born of humble parents, raised in a devout home, surrounded with brothers and sisters, he grows to boyhood. He breathes the religious atmosphere of his Jewish heritage through home and school and synagogue and community. As we study him as the central

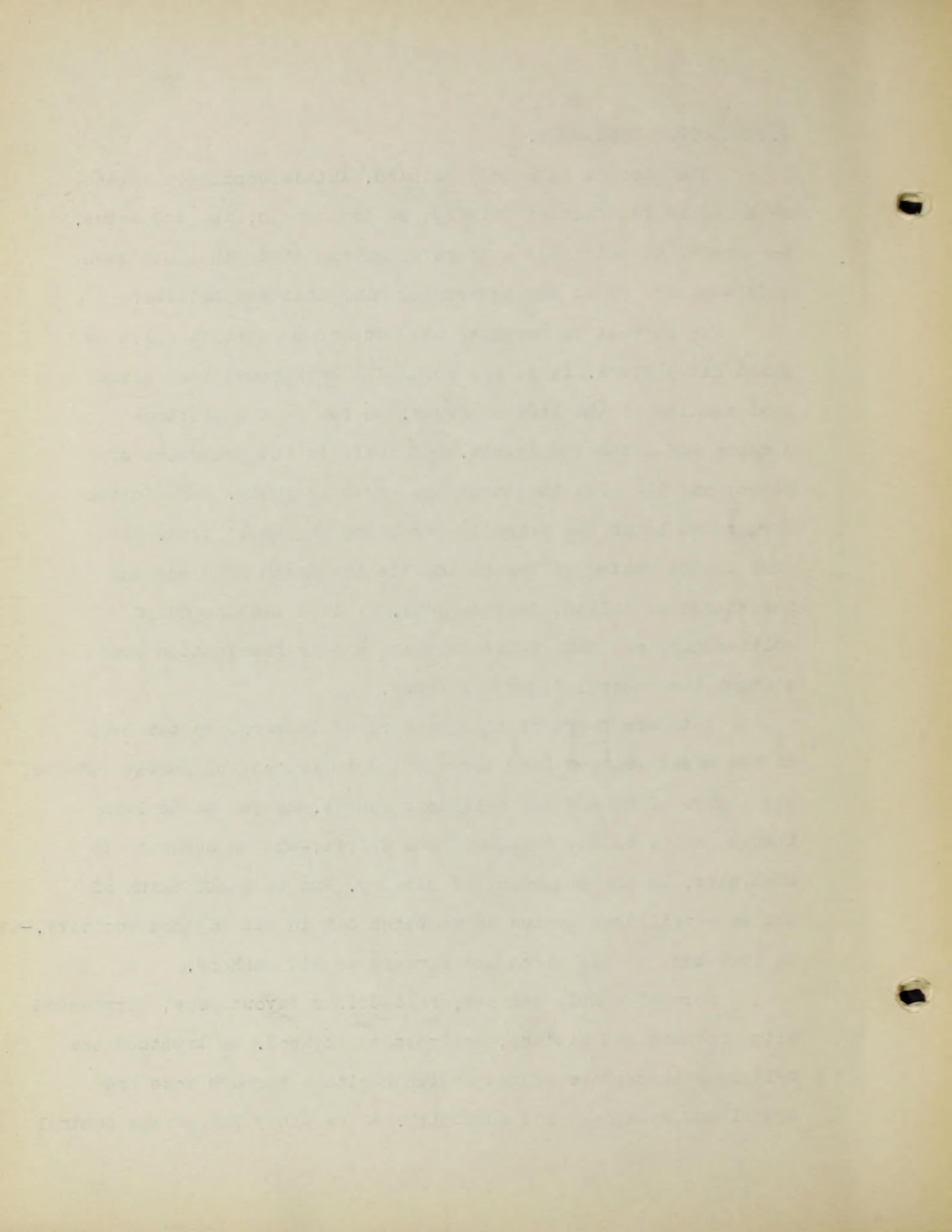


figure of our picture he seems to gather up all the lines of any virtue from the past into himself and pass them, with new lines, of spiritual truth, and reinterpretation of the old ones, into the future. Here time itself ends and begins again.

But despite the fact of his religious genius this boy grew and developed in a natural normal way. I see him learning to walk, taking his first halting steps. I see him struggling with speech in his babyhood. I see him learning, at first awkwardly, and then more quickly, to use the carpenter tools of his father. He probably cut his fingers on the chisels and run splinters in his fingers. He went to synagogue on the Sabbath day and got tired and struggled to keep awake in the long monotony of the ritualistic service. He attended school with other boys in his community. Probably he learned rapidly. Perhaps he got into mischief occasionally. He played "funeral" and "marriage" with his playmates, and very likely was a leader of his boyhood "gang". He went on hikes up into the hills. He watched and studied the birds and the flowers and the animals. He lived eagerly and zestfully for he had the bronzed cheeks and the glow of health that comes to an out-of-doors boy. He watched the harvesters in the fields; he had watched the sowing and the growth of the grain. He knew all of the neighbors in the community. He watched people, and studied them. His knowledge of human nature deepened from day to day. From the hills to the south of Nazareth he watched the "world go by". He dreamed dreams



like other boys. He thought of what he would do when he grew to manhood.

As he came to the ages of nine and ten and eleven and twelve he began to have a deepening interest in religious things. (Perhaps it started earlier than this). His parents had told him over and over again the stories of the heroes of old. He had wished he could be like one of them. Perhaps he dreamed of being a prophet. When he was twelve he was prepared to go to Jerusalem with his parents to become in full, through taking advantage of his privileges, a "son of the law". He looked forward eagerly to this journey. He had looked forward to it for years. He went to Jerusalem with the enthusiasm of a boy going to his first circus. It was a great experience for him. There in the Father's House he found the Father as he had never done before. And God had a message for him. Did he then begin to dream more often of becoming a prophet? Did he then fully consecrate himself to the Father's will?

As the years passed Jesus came to have heavier responsibilities. He worked day after day with his father at the carpenter bench. He wore the clothes of a working man, and bargained for work, and received pay. After the day's work was done he studied long hours, or he talked and visited with his neighbors. Early in life he came to take an active part in the Sabbath day services. He had learned to read. He read well. He read often in the synagogue, and sometimes spoke. He began



to see more deeply into the joys and the sorrows, into the virtues and sins of human hearts. He liked people; he wanted to be with people. He found a great longing in the human heart. People were searching for something which they could not find. He talked with people about these deeper things of the heart. They responded to him for in him they found a sympathy that opened their hearts. As Jesus talked with people he found that he had something in his life that brought to him a peace of soul and a joyousness of life which others did not have. It was his conception of the Father; his surety of God's love and care; and the absolute consecration of his own life to God's will. He tried to find an answer to people's questions and problems. Always it centred about his conception of God as a Father. That faith grew and deepened as the years passed.

Out of all of this: his religious background, the deepening consciousness of God as Father, the consecration of his own life, the comparison of himself with others,--all of this passing through the lens of his religious genius,--out of all this, I say, grew the consciousness that God wanted him for some special purpose in life. And when John Baptist came preaching the kingdom the heart and life of Jesus had been prepared to respond. He, too, longed eagerly for the kingdom. And down at the Jordan Jesus, in a moment of lightning insight into the heart of God, saw a vision of God's purpose for him that made a preacher from a carpenter.

The thing that I have attempted to show here in this brief space is that Jesus grew to manhood subject to all the laws of life to which any other life is subject. There is a sense, of course, in which any genius is a law unto himself. Jesus in this sense is most certainly a law unto himself. But to a very great extent we can know and understand Jesus even as we can know and understand any other man. To come to such a conclusion and to make such a study gives us hope that we, too, being like him in the matter of human development, have the opportunity of coming to know God as he knew him and through that knowledge live the same full, radiant, and abundant life. Such a picture of Jesus as I have painted makes him more of a Savior, more of a Christ, to me than the kind of a Jesus who, in some non-understandable way, transcends all human limitations and weaknesses. But if Jesus achieved divinity, then I, too, have a chance, by following the way he has pointed, to achieve divinity also even though it be in a lesser degree.

Whether or not the picture has been painted well and truly cannot be known with certainty. The standard of judgment must be one of reasonableness. Are the colors in harmony? Do they fit in with what we know and experience as normal development? Of course the picture is far from complete. But it is meant to be only suggestive. Everyone must, in the light of his own experience and understanding, create and paint his own picture of the boyhood of Jesus.



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